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## Selections.

From the Dublin Morning Register of May 23.

### LOYAL NATIONAL REPEAL ASSOCIATION

A meeting of this body was held on Saturday, in the Corn Exchange. The Right Hon. the Lord Mayor entered the room about half-past one o'clock, and was received with loud cheers. On the motion of his lordship, Edward Clements, Esq. barrister-at-law, was called to the chair.

Mr. Ray read the minutes of proceedings at the last meeting, and the following letter from America:

"*Committee-room of the Louisiana Irish Repeal Association, N. Orleans, April* 16, 1842.

MY LORD—On me, as corresponding secretary of the Louisiana Irish Repeal Association, the gratifying duty devolves, of addressing to your lordship the present letter.

Enclosed you will find a bill of exchange for £200, payable to your order, which please have passed to the credit of the Loyal National Repeal Association of Ireland. It is left to that patriotic body, and your lordship, as its head, to apply it to such purposes as you deem most effectual towards obtaining the end for which it has been subscribed—the repeal of that base, bloody, and denationalizing measure, the legislative union between Great Britain and Ireland.

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The efforts making in this country to aid the Irish people in their peaceful struggles to obtain a repeal of the Union have extended even in this city, situated as it is at the southwest extremity of this Union. Yes, that cause which at first, like an *aurora borealis*, partially lit up the northern sky, radiates now through this and every other State of the Union.

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The great majority, my lord, of the contributors to the enclosed fund are of the honest-hearted, hard-handed laboring class. They move in the same social sphere in which the forty shilling freeholders did in Ireland, who were the first, after your lordship, to give an irresistible impetus to Catholic emancipation.

We, repealers here, have had too much to contend with—the leaven of what appears to be the old orange party has sprung up here, or at least a party as illiberal—they call themselves, par excellence, 'native Americans,' though they have little in common with the liberal principles which characterise the great body of the countrymen of the brave Washington, and the enlightened Jefferson—they opposed the formation of our association—violently, malevolently opposed it—by rather an illogical mode of reasoning, they coupled you with the abolition of slavery in these southern States of the Union—they linked us up in opinion with you on that question, and branded us all as abolitionists—as enemies of the institutions under which we live, and of the men—the slaveholders of the South—who received us among them with a liberality, and extended to us a hospitality which it is fair to presume would not be extended to us in the eastern States, where prejudice against Irishmen and bigotry against their religion seem indigenous qualities. I should be sorry to presume to dictate to your lordship, but, in the name of the society of which I have the honor to be secretary, and in behalf of your countrymen in the slaveholding States, I pray you to leave to Americans the control of their own institutions. Domestic slavery was engrafted by *moral* England. To attempt to subvert it now, as the abolitionists contemplate, would cause a civil war so sanguinary, that the heart sickens at the bare idea of it. Such a state of things is so much at variance with your lordship's well-known principles, that I cannot for a moment believe that you would do aught to bring it about. I assure you that, even in the northern States, where slavery does not exist, Irishmen have no feelings in common with abolitionists; they look upon them as a band of dangerous disorganizers, who would, for the gratification of their friends' philanthropy, destroy at one fell swoop the fabric of freedom which it cost Washington and his co-patriots so much blood and so much bravery to establish.

I have the honor to subscribe myself, your lordship's very obedient servant,

DENIS CORCORAN,
*Corresponding Secretary of the Irish Repeal Association of Louisiana.*

To the Right Hon. Daniel O'Connell,
Lord Mayor, &c. Dublin.

The lord mayor said it was his first duty to propose that this letter should be inserted on the minutes; and that the marked thanks of the meeting should be conveyed through their secretary to the gentleman who signed that letter, and to the other office-bearers, with a request that he should communicate those thanks as extensively as the subscribers—to each of the persons who had contributed to this fund. (hear hear.) He should have preferred that this letter had spared some of the phrases contained in it; but they should not criticise too minutely the harsh language of men, who, enjoying republican institutions themselves, paid less respect to their feelings of loyalty than would be expected from persons dwelling under a monarchy. However, the phrase could not signify much. (hear.) The spirit that animated the writer of the letter he admired much—that is, he admired the spirit that talked of freedom, and the endeavor to assist those who were struggling for liberty in another clime; but much as he felt grateful to the writer and that association, he could never abandon for one moment his anxiety to see slavery abolished all through the world. (loud cheers. No political advantage—of course, no personal emolument—he scorned that—he was even sorry to have taken the trouble of saying so; but no political advantage for his native country would induce him to give up the ardent anxiety with which he struggled, humbly and feebly—but zealously and sincerely—to see man free, whatever his caste, creed, or color might be—to see liberty the inheritance of every human being. (cheers.) The letter complained of the conduct of the abolitionists. With that they had nothing to do—they did not concur in any conduct that was violent, or outrageous, or illegal—the way they looked for liberty for themselves, and the only way they would suggest to others to look for it, was by peaceable and constitutional efforts, embodying the strength of public opinion, and a total abstinence from any violation of the law, or outrage against morality. (loud cries of hear, hear, and cheers.) The abolitionists might be complained of for some part of their acts in America, but with that they had nothing to do: in fact, there were some abolitionists that he very distinctly disclaimed. There was sent to him from America a newspaper containing an account of a meeting of abolitionists (at which a distinguished person, Mr. Wm. Lloyd Garrison, attended) held for religious purposes—for the purpose of a particular religious persuasion. (hear, hear.) That was inconsistent with their principles—they did not ask what any man's religious persuasion was—they only asked for his moral assistance, leaving religion as a question between him and his God. (hear, hear.) At that meeting it was proposed that Sunday should no longer be observed as the Sabbath, but that the ancient Sabbath should be established in its stead. That was a point on which they could not agree with the abolitionists. Let them celebrate any day they pleased—it was at their own risk and responsibility they did so—but they (the repealers) would have no connection with such abolitionists. Again they proposed to dispense with the offices of a clergyman; but that was their own affair. He (the lord mayor) and the chairman, differing in their persuasions, but agreeing in their principles of liberality of conduct towards all the world, wished to have clergyman, and continued to have them. They would leave those to themselves who came forward with principles and practices that they shrunk from, or considered wrong; but they would leave them to act upon them on their own responsibility. (hear, hear.) Their friends in New Orleans should not embody them with any body of abolitionists; but they should know that they were deeply anxious for the peaceable, tranquil, Christian emancipation of the negro, and every other man in slavery, (cheers.) For his own part, he could not see how Christianity was consistent with the continuance of slavery. He might be told that the Christian slave was told to bear his lot with mildness and submission; but the master was no where told to make man a slave, nor was it consistent with that eternal truth of Christianity—the firmest and most heart-binding that could be, to "do unto others as you would be done by." (hear, hear.) Until they found a man that consented to be a slave, they could not, according to the principles of Christianity, make another man a slave. (hear, hear.) He wished to make those observations, lest it should be thought that they were receiving money from America under false pretenses—for, receiving money from America as a proof of their consenting to the continuance of slavery, would be receiving money under false pretenses. (hear.) They would never approve of it; and they would communicate their sentiments to their friends in America. He intended that there should be an Irish convention held in Kilkenny during the summer, to reply to those addresses, and embody their sentiments on the subject of slavery—a subject on which Ireland could never enter into any compromise, (cheers)—a subject on which the people of Ireland had nothing to compromise. For, during a period of eight hundred years, they, above all other nations on the earth, were free from any stain of inflicting slavery upon others. (cheers.) It appeared that before that period they trafficked in slaves, and bought them in England (laughter); but the tables had been since sadly turned on them; they had suffered for the crimes of their ancestors, and they scorned to think of imitating their conduct. (cheers.) In conclusion, he moved that the letter which had been read, should be inserted in the minutes; and that Mr. Ray should convey the marked thanks of the meeting to the friends who sympathised with them in America, and aided them in this great national struggle. (cheers.)

Mr. Barrett seconded the resolution, which was passed unanimously.

Mr. Ray next read an address to the Irish people, from the convention lately held in America, which was as follows:

*To the people of Ireland.*

Your late and continued efforts to emancipate yourselves from a condition which, were it to prevail here, we would denominate slavery, has caused great excitement in this country. No sooner did you abandon a compromising policy, in the success of which your friends in America had no confidence, and strike for a repeal of the legislative union, subsisting between your country and Great Britain, than public opinion throughout this nation exhibited a lively interest in your behalf. Associations in advocacy of your cause, sprang up, in quick succession, in the various sections of this wide-spread republic; from Bunker Hill to the banks of the far-west Missouri—from Canada to the Gulf of Mexico. In order to ascertain, with due certainty, the character of public opinion, and to combine it, arrangements were made for convoking a grand national convention of delegates from the several associations. This convention was held in the city of Philadelphia, on the 22d of February, 1842, being the anniversary of the birth-day of Washington, and within view of the hall in which our American Congress, on the 4th of July, 1776, signed the Declaration of American Independence. The delegates to the repeal convention having interchanged sentiments, and ascertained those of the citizens of the States whence the delegates respectively came, proceed to acquaint you with the result.

We are of one mind—we admire your patriotism—we applaud your struggles for freedom—we invoke success on your exertions—your sufferings excite our sympathy—and, as far as the laws, under the protection of which we live contented, will permit, you will have our utmost aid. Not only in our associations, but throughout the land, this is the reigning sentiment. The genius of freedom naturally hails the extension of liberty everywhere. For causes unnecessary to detail, Ireland stands high, if not the highest of foreign nations, in the affections of the American people.

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THOMAS O'CONNOR,
*Chairman of committee on behalf of the national convention.*

United States of America, April 29, 1842.

The lord mayor said, that of course he should move that this paper should be inserted on the minutes. It afforded a most important proof—a valuable exhibition of the combination of sentiment and feeling which existed between the Americans and the Irish people, and the wishes of the former in favor of the legislative independence of Ireland.—(hear, hear.) But in this, as in the former document, there were some expressions which we would prefer to have left out. * * * He thought it was not sufficient that these documents should be answered by that association. He had already spoken his opinion on the propriety of a convention to reply to the Americans. In their former communications, the Americans had spoken on the question of slavery. The convention would do the same, and express their opinions on the subject, without offending the Americans—they would reply on the subject alluded to in the letter from New Orleans; and he was sorry that he had not observed on this letter before. (hear, and cheers.) The writer talked of the abolition of slavery producing convulsion and ending in bloodshed. He had heard this a thousand times, from the owners of slaves in the West Indies. This was their excuse, that it would end in massacre, and that nothing but disturbance and bloodshed would follow the emancipation of the slaves. The slaves were emancipated; but had these consequences followed—had there been one more killed—had even an assault taken place? No, not a single crime was committed; and therefore this excuse was vain. (hear.) It was foolish to suppose that men who bore slavery with patience, would not be better when they had got their liberty, and be less turbulent when made free. (hear, and cheers.) No; it was in slavery the danger existed, and the infliction of despotism. He who purchased liberty for man, purchased his own security, by giving adequate value for that security to those whom he liberated.

Having said thus much, he would move that this letter be inserted on the minutes—that the thanks of the association be conveyed to each individual who had signed it; and that Mr. Ray do convey to those gentlemen that it is the intention of some individuals to call a convention in Ireland, to return thanks in a mode and manner sufficient to express the gratitude of a great people—the Irish nation. (loud cheers.)

The next document read by the secretary, was an address from the Albany Repeal Association:

"ALBANY, April 26, 1842.

*To T. M. Ray, Esq. Secretary of the Loyal National Repeal Association of Ireland.*

DEAR SIR—For some time past, the repeal association in America have been disturbed by a question not altogether favorable to them, or calculated to enhance their usefulness; and it is exceedingly painful, under the circumstances, that it should originate mainly, if not exclusively, in Ireland.

The abolitionists in this country have brought forward an address, signed by Mr. O'Connell, Father Mathew, and some 60,000 other Irishmen, calling upon their countrymen here to unite with the abolitionists to suppress slavery. This address has been paraded throughout the principal cities in the Union, and every effort made to enlist the co-operation of Irish adopted citizens. In Albany, the address was produced consecutively for two or three days last week; during which time, the abolitionists held a convention in this city, and placards might be seen in every public place, pointing out to the Irish that "their own O'Connell and Father Mathew called on them," &c. It is unnecessary to say that this has given offense to several of the best and warmest American, and I may add, Irish repealers. Of the genuineness of the address, I am not convinced; although, indeed, that seems unquestionable.

With us, no question can be agitated so alarming in its tendencies, as the question of slavery; and I am certain nothing could more effectually alienate the sympathies of American repealers, than this address; presented, as it has been, without any mitigating circumstances; and hence, I regret to say, that every Irish American citizen must regard it, to speak in the mildest terms, quite gratuitous, irrespective of its impolicy. Let me particularize:

In the first place, some of the distinguished men whose names are attached to this scroll, must know that the question of slavery in America is a constitutional one, and that its adjustment must be connected with a modification of that instrument. In this view, all foreign interference is presumptuous and unwarrantable; and it is peculiarly so, when any individual class of citizens is appealed to in this manner. Why should Irish citizens be thus designated as a distinct body? Surely it could not be intended by the signers of that address, that their countrymen here should array themselves against any of the institutions of the country, in direct violation of their constitutional obligations; and such virtually would be their combination with abolition mountebanks. I need not say that every Irishman, as those of my acquaintance do, must feel indignant at such a request; but let us further see with what men the Irish are thus modestly entreated to associate in this vexed question, and what conduct they must pursue in the brotherhood. Has it been contemplated that we are to unite with a body of ultraists in trampling upon the rights of others, in the stealthful and ignominious trade of kidnapping? Are we asked thus deliberately to jeopardize our personal liberty, by committing a felony? for of such a crime we must be guilty, if we keep pace with abolitionists, as recommended by this address. Are we desired to countenance outrage, and even assassination, by abetting the dagger and the torch, the chief arguments of some abolitionists? I apprehend this has not been expected of us; yet, in truth, so much is inseparably connected with a union with those over-zealous and too often hypocritical friends of human liberty. I but speak the sentiments of millions of Irishmen, when, as one of them, I reprobate this misjudging call upon their sympathies. How very nice and scrupulous certain abolitionists are, in regard for the rights, and even property of others, may be ascertained from a resolution to the following effect, passed at one of their meetings: "That it is lawful for a slave to run away with his master's horse to secure his own liberty; and if the animal grow fatigued before the escape is effected, that the runaway may lawfully take away any other man's horse he might meet on the way." This is but a solitary instance of abolition manœuvring; and is this what our countrymen call upon us to sanction? Such a recommendation is an insult to our intelligence, as well as our sense of justice; nor can its aggravation be diminished because it has come from our friends and beloved countrymen. Let us not be misunderstood. I am no friend to slavery, whether the victim be white or black. In common with all Irishmen, I condemn it, in the abstract; but I cannot subscribe to the doctrine, "that the end justifies the means," and would not, therefore, overleap the limits of order and individual right, to overthrow a system, however bad, which time and proper measures will eventually remedy. The intelligent signers of that address should remember that "*Sunt certi denique fines quos ultra citraque non potest consistere rectum.*"

Every American deprecates the existence of slavery; but the question is, how it can be best abolished? When I hold that slavery is a stain that ought to be expunged from the escutcheon of every civilized nation, I do not of course intend its justification, by referring to the comparatively happy state of the negroes in America. It may not, nevertheless, be inopportune to allude to their condition. They are not only happier than the emancipated blacks in the free States, but thousands of *nominally* free men in England, and misgoverned Ireland, would gladly exchange places with them. They are well clothed and fed, and can enjoy the air and light of heaven free and untaxed. No petty village magistrate, "dressed in a little brief authority," extorts the little all of misery from the impoverished parent, to leave his offspring to perish from starvation and want. The vapors from the unveined streams of life do not rise like polluting incense around the altars of Orange orgies. No Rathcormac outrages are ever perpetrated against them. Oh, I know a land where but lately was my home, in which these atrocities have been consummated. Unhappy Erin, my father land. No, sir, slaves of America partake of all the necessaries and comforts of life, in abundance. They are visited by no periodical famines, too often consequent on the existence of a bloated and voluptuous aristocracy; and their slumbers are uninterrupted by the cries of their famishing children; for many of them would this day decline their manumission.

It is, moreover, a notorious fact, that the conduct of the abolitionists has retarded the freedom of our southern slaves. When the States in which slavery was tolerated, were successively preparing to liberate the blacks, the headlong steps of the abolitionists alarmed and exasperated them to such a degree as to force the current back. Several of those who were honest opponents of the system, have retired disgusted from further steps, and even now the sober and reflecting are abandoning the field. The evil of slavery will be remedied in time, and would be much sooner if a certain class of abolitionists would desist from their inflammatory and intemperate proceedings.

But let me make a passing remark on the relation in which the abolitionists attempt to place the repealers under the cloak of this address. To the prejudice, I regret to say, of the repeal movement, both questions are sought to be blended. This is really provoking—aware, as the repealers here are, of the fact, that the abolition faction are most hostile to repeal. Only two abolitionists, I believe, have joined the Albany Repeal Association. We know them not as friends to Ireland; and Irishmen they hate with a tenfold vengeance. In ten cases for one, where an Irishman is taunted and insulted, the insult is dealt out by the party most clamorous against the slave system; whilst, on the contrary, those who discountenance abolitionists, are the real friends of Ireland. If possible, will you let me know how this address has been manufactured, and how far it is the voice of the repealers in your country. I want to avail myself of every mitigating fact to meet the consequences which the address is likely to produce against the repeal movement.

I remain, dear sir, very faithfully, yours,
C. M. BROSNAN.

T. M. Ray, Esq. Secretary of the Loyal National Repeal Association of Ireland."

The LORD MAYOR—It was impossible for them not to insert this letter on the minutes. He had heard with a good deal of melancholy feeling, much in that document to show how man would reconcile himself to false principles, and how the frequency of crime was capable of blunting our feelings. In this document the writer took care not to say he was an advocate of slavery; on the contrary, he said he was the friend of freedom in the abstract.—A man might be an excellent friend to liberty in the abstract, but he (the Lord Mayor) did not see what good come from this—if a person were bad in the abstract, his being so, without going further, could scarcely be productive of real evil; it was so with respect to good principles, and little effect could be produced in the one case or the other. But was there not a great deal in that letter to advocate slavery? He (the Lord Mayor) wished to be candid—he did sign that document which had gone to America: he avowed it; and come what would, he was still the opponent of slavery. (Hear, hear.) He perceived by the American papers—what he not looked much to before, or taken notice of in signing—that there was in the document a recommendation to co-operate with the abolitionists. (hear and cheers.) They translated that into a recommendation to join any parties or particular societies opposed to the slave trade. But this should not be so understood. If the abolitionists in America suggested crime or outrage, or the violation of any law, he did not want any Irishman to join them. The Irish did not mean to obtain repeal by the commission of a single crime; and, of course, they would not sanction a different course by others. Therefore, when they recommended a union with the abolitionists, they did not mean—nor did the address to which he referred mean—that men should combine with any socie that would sanction any violation of the law. When they talked of abolitionists, they spoke of men who joined together in a legitimate manner, and endeavor, by peaceable means, to effect that abolition of slavery which every good man should be anxious for (hear, hear.) That document which had just been read, filled him with regret. They talked of a violation of a constitutional principle. What violation of a constitutional principle could there be in advising a people to take this particular course? They suggested no violence or wrong—they did not threaten to invade America (a laugh) or join the abolitionists in arms—they only suggested that men should unite to put down slavery. (hear, hear.) The letter intimated that time would put an end to the slave system; but that was exactly what the India slave owners said, when a question was raised about their slaves in 1822; and at that time, Canning said it was unnecessary to propose any measure for the freedom of the slaves, because the planters themselves would train them up, and prepare them for liberty; and he proposed a resolution to the effect that it was unnecessary to take any immediate steps in this respect, inasmuch as the planters themselves were determined to do what was required. But he (the Lord Mayor) had the honor of sitting in the House of Commons when Lord Stanley brought in his bill for the emancipation of these very slaves; and he challenged the House to show, did the planters carry out their promise. Twelve years had elapsed from the time of their making it, and they could not alledge that one single step had been taken towards its fulfillment. (hear, hear.) Nay, more, the planters who had made this assertion refused to allow a bill to pass to prevent the flogging of the women whom they had in bondage; and there they were declaring their love of freedom in the abstract, but opposing its effects, and its enjoyment. The gentleman who wrote from America told them of the contrast between the state of the American slaves and that of the people of this country. To be sure the slave owners fed their slaves, as they would feed their horses and other beasts of burden; that the beast might be able to work, and that they (the owners) might have an abundant return. (hear, hear.) But now it irritated him (the Lord Mayor) in a more than ordinary degree, to see slavery supported amongst a Christian people—that in a land of freedom it should be tolerated, and on turning to States where it did not exist, still to find advocates of so horrible a system, (hear.)—Their course, however, was manifest—they would declare themselves the enemies of slavery, come what would (cheers); but they would not suggest the commission of any crime: on the contrary, their object was to put an end to crime, by the abolition of the horrible system of slavery. It was a blot upon the Americans, and they could scarcely ever wipe it from their escutcheon. He moved that Mr. Ray would communicate with this gentleman, as well as reply to the other document from the Convention; but in the meantime, while they inserted this letter on the minutes, and while they disclaimed any connection with any particular society of abolitionists, they would proclaim themselves the opponents of slavery throughout the world. (loud cheers.) Whatever brand there might be on the negro—whatever might be his caste or his color, they would not consent to anything but that system by which no property in human beings but that of the father in his child, and where the father would not allow of any but that possessed by the mother. (hear and cheers.) They were opposed to a system by reason of which there was not a tender tie of nature that could not be broken in a moment; and even this might be done without the owner of the slave being a party to it—for instance, in this country men sell their horses and cattle, so in the slave the husband might be sold to one, the wife to another, and the children to a third—and this even without the consent of the owner, should he become insolvent, or meet with a reverse of fortune. This, therefore, was the system which called for redress, and the support of every good man, to put an end to it if possible. No man should be without doing something to redress so great a grievance, until he saw the finality of the evil—and, while they went for repeal, they should wish that every man in America would, in a peaceful manner, agitate to put an end to a system so horrible.

Mr. Barrett said he had received a letter from a most intelligent correspondent in America, corroborating the views that had been taken by the Lord Mayor.

The chairman said, he put the resolution with reluctance, inasmuch as he did not entirely agree with the Lord Mayor.

It was carried unanimously.

Mr. Ray next read a letter from New-Orleans, written by Mr. Thomas Mooney, late of Dublin.

*To the Right Hon. Daniel O'Connell, M. P., Lord Mayor of Dublin:*

"NEW ORLEANS, 16th of April, 1842.

"MY LORD—After a total silence on my part, for the last twelve months, I avail myself of the favorable opportunity to thank your lordship, the Rev. Mr. Groves, and the members of the repeal association, for the very flattering vote of thanks, which was moved by your lordship, and seconded by the Rev. gentleman, on the 22d November. I take this, the most public way, to thank you all for your kind expression of good feeling towards me, and to assure you, to pledge myself to you, that, if I had not deserved that compliment previous to the 22d November, I am resolved, by redoubling my exertions, to deserve a continuance of the good feeling, which prompted so high a mark of national respect.

"Although the Dublin newspapers carried me the pleasing intelligence, into the mountains of Kentucky, some weeks ago, I paused in offering a reply, until I should reach this, the extreme southern city of this great republic—one of the greatest that has moved in the cause of repeal. A report of the principal meeting here has, doubtless, ere this, reached you; and the oppressed people of Ireland will learn with pleasure, that nearly every chief city and considerable town in this great republic, from one end to the other, has met to record its sympathy, and send forward its contributions in behalf of the struggle you and they are making for the blessings of self-government.

"The place from whence I write to you—the far-famed city of New Orleans—was the last foothold of British power on this continent, from which the picked and chosen legions of Britain were driven by an Irishman. Who is there that has not heard of Gen. Jackson, one of the late Presidents of the United States? He is still alive, in tolerable health, and I am about moving towards his residence in the State of Tennessee; and am quite sure, if he be not confined to bed, he will take the chair at a public meeting in behalf of the country of his fathers.—Cobbett's celebrated life of him ought to be republished in Ireland, that the growing children—aye, the children yet unborn—may be taught the power which may be concentrated in the person of one brave but honest man."

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"Permit me, my lord, to say one or two words on the slavery of the South, of this country. I have examined into its practical operation with some attention. Of course I do not, and never will, advocate any system of slavery; but it would be well—it would be very well, for millions of our countrymen, if they were practically as well off as those slaves—as well fed, with pork, rice, coffee, corn, bread, vegetables, &c. every day in the week. It would be well for the millions of the poor if they were regularly clothed as these black slaves, who get two suits of clothes every year, and are well housed and as well bedded, and who have besides one day in each week given them to work for themselves. It would be practically well if the landlords who own the lands in Ireland, (by a title questionable enough,) were also to claim ownership of the poor people; for they then would treat them as well, at least, as they treat their horses and dogs, and few would be driven on the roads, and into the ditches, and even the churchyards, to look for shelter. I throw out for your lordship's consideration the suggestion, that a distinction ought to be made between the slavery existing in this country at present (entailed, be it remembered, by Britain)—where no human being suffers from persecution, from want, or from cold—and the slavery of the East, under the British government, where one hundred millions of human beings are fleeced, robbed, and starved, by the four-and-twenty kings of Leadenhall street. Your lordship knows all about the slavery of England, at home and abroad. Your lordship seems destined to abate some of its hideousness, and the world must rejoice at your success; but until the suffering millions of Ireland, who have retained your lordship as their special advocate, shall be raised to at least a practical level with the colored population of this country, it is, I humbly suggest to you, a questionable adoration of an abstract principle, to taunt the Americans so frequently with a state of things which is not of their own creation, and which their leading men, upon every fit occasion, seem willing to modify and gradually abate—in fact, the system is gradually declining in this region. After all, it is here merely a question of cheap labor, *versus* dear labor; men buy and raise laborers in these warm climates, because they cannot get white people to remain on the plantations without high inducements, through the hot part of the summer; but, in proportion as free labor comes in contact with slave labor in this part of the country, the latter will wear away, as it has already in the northern States. Pardon the plainness of my manners, in thus placing before your lordship and the repealers of Ireland, my tedious, candid, but sincere opinions on the momentous questions I have alluded to.

"The Union can be easily repealed as the penal laws were abolished; but the friends of Ireland here must be conciliated, and their efforts in your behalf must be kindly and attentively appreciated and acknowledged, [if possible by your lordship's own hand,] in order to keep all the elements on which you rely, in effective harmony."

* * * * * * *

"I have addressed many meetings of my countrymen in Ireland, in England, and latterly in America; and I find that one set of emotions agitate and pervade the Irish heart, wherever they are found: for, thank Heaven, wherever they are found, at home, or abroad, the children of Ireland love the stock and land from whence they spruug, with a surpassing love, such as no other people on earth evince towards their native land. At home and abroad the same appeal produces the same responses—the same magnetic sensations in the heart of the Irishman, when the ancient glories and the present miseries of his country are placed before him. This irrepressible power of the Irish heart your lordship was the first to discover and develop—the acquiescent power of millions of Irishmen at home, who are bondmen, and the power of millions of men on this continent who are free, your lordship has now completely at your disposal; you have the friends of Ireland, now a complete body, arrayed and united in the pursuit of one object, whilst the elements formerly wielded against Ireland by her enemies, seem conspiring for their own destruction. Let nothing attract you from the pursuit of this single object. May you be endowed with health, with energy, wisdom, and firmness, equal to the approaching crisis; and may Heaven spare you long enough to the Irish people to conduct them safely to the long looked-for land of legislative independence, is the prayer of your admiring and confiding countryman, THOMAS MOONEY."

The Lord Mayor would say a few words, and they should be few, in reference to the communication they had read. * * * * There was one subject to which Mr. Mooney alluded, to which he, [the Lord Mayor] did not like to refer again; but he could not help expressing his regret, that he [Mr. Mooney] should seem to have become infected with the atmosphere by which he was surrounded, and to regard the condition of the black man favorably or otherwise, in proportion to the quantity of food and clothes which he had. The pig was well fed for the purpose of feeding those who could purchase it; and the brewer's horse was better fed than the brewer's man; but the freedom from the whip which the man enjoyed, more than compensated for the difference in good feeding between himself and the brute; and he was sorry that his friend Mr. Mooney had become a kind of mongrel between freedom and slavery. There was another mistake, too, which he had made, that ought to be corrected. He said that slavery was an inheritance left by the British to the Americans; but he ought to remember, that at the time the separation took place, America consisted of only thirteen States, whilst at present it comprised twenty-six; and the one from which he wrote the letter, namely, Louisiana, was purchased from the French. Other States were also added, including those of Kentucky and Missouri, where slavery existed at the present moment, and although England had heretofore participated in the crime, she had, at an immense sacrifice, emancipated her slaves, and it would be well if America followed her example in that respect. (cheers.)

From the Ohio Philanthropist.

### IRISH REPEAL ASSOCIATIONS.

These associations appear to be much perplexed with the abolition question. The fundamental principles of their constitutions bind them to regard abolitionism with a favorable eye; but temporary policy dictates an opposite course. All their appeals in behalf of the oppressed *Irish*, are founded on the *same* grounds which abolitionists assume, when pleading for the oppressed of *this* country. And all their arguments in behalf of the interference of this country with the domestic institutions of Great Britain, more than justify the moral interference of anti-slavery men with the peculiar institution of the South. It is no wonder, that under such circumstances, many members of these associations should feel apprehensive of identification with abolitionists, and think it expedient to make certain demonstrations against them. They forget that in doing this, they must falsify their own principles; and that *in falsifying their principles, they will show themselves hypocrites, and forfeit all claim to the patronage of the American people.* We are not anxious that they should be identified as allies of the abolitionists. But let them beware of alliance with our *opponents*. Their associations were instituted for a specific object; to this let them confine themselves. So far as we can understand, we heartily sympathize with them in this object.

In Cincinnati, we regret to see that they have already suffered themselves to become the tools of demagogues. At their last meeting, the following resolution was unanimously adopted:

"Resolved, That we condemn modern abolitionism, as traitorous to the Constitution, and the principles of which every patriot and lover of his country should justly abhor."

This is all *fudge*. Everybody knows that the abolitionists, at this time, are the only class of persons in this country, who are warring against slavery. Bating a few occasional extravagancies, not peculiar to them as a party, *their action has steadily been in conformity to the Constitution and laws.* This being the case, any class of men, who array themselves in direct opposition to them, become the allies of slavery and the enemies of liberty; unless they demonstrate in some other efficient way, their hostility to the former and friendship for the latter. The men who passed the foregoing resolution do neither—on the contrary, they are either perfectly indifferent to the great evil of slavery, or are availing themselves of every occasion to uphold it. This repeal association in Cincinnati, we shall therefore regard as a pledged foe to human liberty, and the tool of miserable demagogues, so long as it shall permit that resolution to stand.

### A SLAVEHOLDER'S DOCTRINES.

*Judge him by his own principles? What, then, would become of his "peculiar institution?"*

Richard M. Johnson, Ex-Vice President of the United States, holds the following language, with regard to IRISH REPEAL:

Ireland feels the iron hoof of oppression. She cries aloud to the nations for sympathy. She is the best judge of the sufferings she endures—their extent—their intensity; and we, as lookers-on, cannot remain indifferent, if we would. Ireland feels that she is not an integral portion of the British empire—every act of the British parliament tells her that she is an alien, an outcast, a neglected one. Ireland spurns the oppressor, and stands forward to vindicate and establish her right of self-government. Her struggle is peaceable—it is moral—irresistible—sublime. She does not struggle, as we struggled, against British power; with the bayonet and the cannon. No! she adopts another and a different force—the force of argument—of moral reasoning—of intellectual electricity. With these forces, she hopes to rend asunder the puny manacles of British tyranny; and the cause of general liberty is too dear to American freemen, not to wish her complete success. (cheers.) Some persons may take exceptions to these meetings, and may doubt the prudence of American citizens interfering in the cause of the oppressed. Gentlemen, my opinion is, that the cause of honor, and virtue, and charity, when honestly followed, will always be found a prudent course. Above all, it is the only course which American freemen can pursue. This is the land of the free, and the home of the brave; and WE HAVE AN UNDOUBTED RIGHT TO SYMPATHIZE WITH THE OPPRESSED—TO FEED THE HUNGRY, AND CLOTHE THE NAKED, FROM WHERESOEVER THEY MAY APPEAL. WE HAVE THE RIGHT, AND MAY WE NEVER BE WANTING IN THE DISPOSITION, TO AID IN THE DISENTHRALMENT OF OPPRESSED MAN, whether under an Irish or an eastern sun. (loud cheers.) I believe the sentiments I utter, find a response in your bosoms; and I believe nine-tenths of the American people would respond to the appeals of the oppressed, in the same way.

You have always so responded to the claims of the oppressed in every country; and now, when the call for aid proceeds from Ireland—from that land which has given you so many brave and noble hearts to help you to win your liberties, I mistake your character, I know you not, if your response be not liberal, encouraging, and comprehensive. I have, with some of you, my fellow-citizens, fought by the side of the Irishman in the ranks of liberty, under the star-spangled banner, against the Christian oppressor, as well as the savage foe. I have fought under the bird of Jove—the abiding eagle—by the side of the sons of the Emerald Isle. I have seen the Irishman fall in the ranks, and thank his God that he had one life to give to the cause of American freedom, and regret that he had not another life to lose for her sake. (loud cheers.) I have witnessed many an instance of their bravery in the field; and I know that this country is largely indebted for its liberties, to the brave and warm-hearted Irish, who never gave up a post but with their lives—who were never, in any engagement, shot in the backs. (laughter and cheers.) I have great confidence in the Irish people. I have great hopes they will accomplish their freedom; not only because they are brave, but that their cause is just. They are proceeding now in a peaceable discussion and enforcement of their rights. I hope they may never be driven from this course—but even should they be driven to the last resort of freemen, I care not—if lives must fall, I care not. *It is the right of man to enjoy self-legislation.* Blood is the price that is sometimes paid for liberty; and if blood is to be shed for that sacred cause, there are no men on earth more ready to shed their blood at its sacred shrine, than Irishmen. (cheers.) Gentlemen, I feel thankful for the patience with which you listened to the few remarks I felt it my duty to make. I feel a natural desire to aid the cause of public liberty; and whether you place me in a high or a low position, I trust I shall never forget the principles and genius of your Constitution. (loud cheering.)

### SOUTHERN COMPLIMENTS TO IRISHMEN.

Denis Corcoran, in his letter from New-Orleans, says: "The slaveholders of the South received us among them with a liberality, and extended to us a hospitality, which it is fair to presume, would not be extended to us in the eastern States, where prejudice against Irishmen, and bigotry against their religion, seem to be indigenous qualities." Wonder whether this Denis Corcoran is himself a slaveholder? Or an overseer? Or a driver?—Whatever he may be, we commend the following flattering remarks to his attention:

"*Native Americanism*" is of *southern* growth, and finds its chief support among the *slaveholders* of the South. Its object is to abolish the naturalization laws, and prevent foreigners from becoming citizens of this republic. In a speech by the Rev. W. N. Watkins, delivered on the 27th January, before the *Louisiana* Native American Association, in *New Orleans*, we find the following generous sentiments concerning foreigners:

"Rights! Sir, they have none—and America will soon cover her glory with shame, unless they are taught this, in substantial terms. Rather than this nation shall be held at bay on this subject, by the restless spirits of other lands—rather than the nations of Europe shall disgorge themselves of this accumulating filth, and pour it into the generous bosom of America—rather than foreign feet shall trample our stars and stripes in the dust, once bathed in the blood of revolutionary patriots, let oblivion hide us forever beneath its tranquil wave."

Again:

"Who compose the lawless mobs which infest our northern cities? Who lays sacrilegious hands upon our public moneys? Who threaten to uproot the tree of liberty? Native Americans? No, sir; but such filth as is thrown upon our shores, from the prisons and almshouses of foreign lands. No sooner are their fetters broken off, or their wants relieved, than they seek to reduce the standard of morals and intelligence to their own degraded level. No cause, sir! The violence with which foreigners seek to thwart the purposes of this association, declares there is. We seek to protect ourselves; and in doing this, to secure to them the perpetuity of those blessings we have taught them to enjoy. But their incorrigible stupidity, or deep-rooted vice, cries out, oppression—injustice. Oppression, sir? Whom do we oppress? Have we not caused it to be published 'from the river to the ends of the earth,' that for those who are here, we are not endeavoring to legislate. That from them we would not take aught that they possess. Injustice, sir! and to whom? To those who are confined to the prisons and alms-houses of foreign lands? They, sir, possess no claims upon us, but such as are common to the citizens of the world. They may profit by our example—they may adopt our form of government—or if they come among us, (and Heaven forbid they should,) let them be content to abide within the temple of liberty, and thank God that their children can claim the exalted title of Native Americans."

And again:

"*It were reward enough for any foreigner, though he were a slave, to know that his children were native Americans.*"

The speech from which we take these extracts, is published in the Louisiana American, of February 21st, by G. G. Foster.

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The *Louisiana* American, published at *New Orleans*, contains the following:

"A large and enthusiastic meeting of American citizens who are opposed to the agitation, in our city and State, of the domestic affairs of a nation with whom we are at peace, was held in the rotunda of the St. Louis Exchange, on Thursday evening last."

From the resolutions "unanimously adopted," we take one or two:

"Resolved, That this meeting declares itself hostile to every invasion on the part of the people of one nation of the r

From the Signal of Liberty.

### THE METHODIST CHURCH AS IT WAS, IN THE DAYS OF ITS PURITY.

In 1780, which was four years before this church was organized in this country, the conference bore the following testimony against slavery.

"The Conference acknowledges that slavery is contrary TO THE LAWS OF GOD, MAN, AND NATURE, AND HURTFUL TO SOCIETY; CONTRARY TO THE DICTATES OF CONSCIENCE AND PURE RELIGION; and doing what we would not that others should do unto us; and they pass their disapprobation upon all our friends who hold slaves, and advise their freedom."

In 1784, when this church was fully organized, it had the following, among other rules:

"No person, holding slaves, shall in future, be admitted into the society, or to the Lord's Supper, till he previously comply with these rules concerning slavery."

"Those who buy, sell, or give them away, unless on purpose to free them, shall be expelled immediately." The rules with which the members of this society were to comply, would give emancipation to every slave within five years, except in those States where the laws forbid emancipation.

In 1785, this church held the following language:

"We do hold in the deepest abhorrence the practice of slavery, and shall not cease to seek its DESTRUCTION, by all wise and prudent means."

"The preachers and other members of our society, are requested to consider the subject of negro slavery with deep attention; and that they impart to the general conference, through the medium of the yearly conferences or otherwise, any important thoughts upon the subject, that the conference may have full light, in order to take further steps towards eradicating this enormous EVIL from that part of the church of God with which they are connected. The annual conferences are directed to draw up addresses for the gradual emancipation of the slaves, to the legislatures of those States in which no general laws have been passed for that purpose. These addresses shall urge, in the most respectful, but pointed manner, the necessity of a law for the gradual emancipation of slaves. Proper committees shall be appointed by the annual conferences, out of the most respectable of our friends, for the conducting of the business; and the presiding elders, deacons, and travelling preachers, shall procure as many proper signatures as possible to the addresses, and give all the assistance in their power, in every respect, to aid the committee, and to further this blessed undertaking. Let this be continued from year to year, till the desired end be accomplished."

From the above, it appears that this church was once nearly right on the subject of slavery.

Wesley, who was the founder of this church, under God, published the following, among other things, touching the great wrong of slavery,—"Man-stealers! the worst of thieves; in comparison of whom, highway robbers and house-breakers are innocent; and men-buyers are exactly on a level with men-stealers." Again, he says—"O, whatever it costs, put a stop to this cry before it be too late; *instantly*, at any price, were it to half of your goods, deliver thyself from blood-guiltiness! Thy hands, thy bed, thy furniture, thy house, thy lands, are at present stained with blood. Surely, it is enough; accumulate no more guilt; spill no more the blood of the innocent. Do not hire another to shed blood; do not pay him for doing it. Whether you are a Christian or no, show yourself a man! Be not more savage than a lion or a bear."

Dr. Adam Clarke was a member of the Methodist Episcopal Church. He was one of its brightest ornaments, and wrote the most learned commentary that is extant. With regard to slavery, he says, "In heathen countries, slavery was, in some sort, excusable; among Christians, it is an enormity and a crime, for which perdition has scarcely an adequate state of punishment. I here register my testimony against the unprincipled, inhuman, anti-Christian, and diabolical slave trade, with all its authors, promoters, abettors, and sacrilegious gains; as well as against the great devil, the father of it and them." Here is the position of the Methodist Episcopal Church, as it was in the days of its humility, and deep devotion to the cause of God. Had this church continued its inflexible opposition to slavery, there is no doubt but what it would have done much towards preventing the increase, and present triumph of the institution in the church and in the State. But she has fearfully departed from her purity, and now appears as the apologist and defender of slavery.

### MEETING OF COLORED CITIZENS OF BOSTON.

At the call of the People's convention, a large gathering of colored citizens was held at the Infant school-room, on Monday evening, May 28th, 1842.

At a previous meeting, Joshua B. Smith, William C. Nell, and Benjamin Weeden, were appointed a committee, to obtain legal information, in relation to the bearing of the late decision of the Supreme Court upon fugitives. The committee being called upon, presented their report, and submitted the following resolutions for the consideration of the meeting:

Resolved, That, in the opinion of this meeting, the late decision of the Supreme Court of the United States, concerning the reclamation of persons held to service in one State escaping into another, should be regarded with intense interest by every American citizen.

Resolved, That, in the opinion of this meeting, the feelings of a majority of this community are so decidedly in favor of universal liberty, that no sympathy or assistance would be extended the slaveholder, in his inhuman pursuit.

Resolved, That though courts and legislatures may empower the slaveholders of the South, and their abettors at the North, to seize upon and drag into slavery, those who may have escaped; yet, in obedience to a higher power, and in conformity to the principles of liberty, inherent in the breast of every member of the human family, we will not permit ourselves nor brethren to be transferred to the southern prison-house.

Whereas, the Supreme Court has decided that Congress cannot require State officers, as such, to aid in arresting fugitive slaves; and whereas, the State might strictly prohibit from any participancy in the case; therefore,

Resolved, That we will petition the next legislature to prohibit their officers and citizens from interfering, to aid slaveholders, in seizing and returning fugitive slaves.

Resolved, That we will also petition Congress, to repeal the law of 1793, and in conformity with the principles of the Constitution, secure the right of trial by jury, to persons claimed as fugitive slaves.

The above resolutions were discussed by John T. Hilton, Thomas Cole, John H. Roberts, George Tolliver, and others, and were unanimously adopted.

The chairman introduced to the meeting a fugitive, who, guided by the North Star, had made good his flight from the land of slavery. He favored the meeting with a graphic account of his adventures, which was received with acclamation. A purse was made up, to enable him to reach Victoria's dominions, to enjoy the liberty denied him in republican America.

On motion, ordered, that the proceedings of this meeting be published.

BENJAMIN WEEDEN, *Chairman.*
WILLIAM C. NELL, } *Secretaries.*
ROBERT MORRIS, Jr. }

From the London Sun.

### RUSSIA.

The emperor of Russia is engaged in a contest with his nobles about the emancipation of the serfs throughout his dominions. His imperial majesty is opposed to serfage; and since his accession has done all in his power to give freedom to the most oppressed and most deserving class of his subjects. The nobles, however, who are the owners of the serfs, and who regard them in the right of property, are so opposed to the measure that a revolution may be expected, should the emperor persevere. Now, persevere he will. All who know anything of the character of the emperor Nicholas, must be aware that he never swerves from any purpose which he has once undertaken. His obstinacy is so great that nothing can remove it.

It matters not whether the course to be pursued is right or wrong, the Czar never swerves from it. Fortunately, the course which he is now pursuing is the right one. Serfage in Russia is but a modification of slavery as it exists in the southern States of North America. The Russian serf can obtain liberty on no terms whatever. If he follow any trade or profession, he cannot remove five miles from his native village without the written permission of his master, which is always obtained with difficulty. His earnings, his wife, his children, are all the property of his master, and the instances are exceeding rare in which serfs have been allowed to purchase their liberty. Some of the serfs engaged in trade, especially in the Baltic provinces, are rich, their families highly accomplished; and yet at the beck of their masters, they may, at any moment, see their daughters torn from them, and given to boors without their consent, and themselves reduced to the most abject slavery and misery.

The pride of a Russian noble is, to have as many serfs, as possible, and the more he has, the greater is the consideration in which he is held by his compeers. To diminish the power of the nobles is the main object of the emperor's attempt to emancipate the serfs. While serfage exists, he reigns by the sufferance of the nobles, and he wants to be absolute. Now, next to the abolition of the African slave trade, the abolition of serfage in Russia is one of the greatest boons that could be conferred upon the human race. But it requires to be done with great caution, and to be accompanied with measures making the letting of land compulsory on the part of the great proprietors. The omission of such measures, on the part of the imperial government, completely neutralized the benefits which might have been expected from the abolition of serfage, a few years ago, in some of the Baltic provinces.

The former masters of the emancipated serfs united in refusing to let them land on any terms; in consequence of which they were reduced to such misery as to implore the authorities to allow them to return to their former condition. The fact was siezed upon at the time by the nobles, as demonstrating how much Russians preferred serfage to freedom; and for a time the resolution of the emperor seemed shaken by it. But the actual circumstances of the case becoming known, the emperor was more determined than ever to restrict a power which was shown to be too great to be controlled by an Imperial ukase.

## Communications.

### GENERAL CONFERENCE

*Of the Methodist Protestant Church, recently held in the city of Baltimore, on the subject of slavery.*

This general conference, at its session of 1838, in Pittsburg, Pa. had the subject of slavery under consideration, and passed several resolutions respecting its immoral character, and its influence in the church and upon the community; but not being able to agree upon a resolution for its immediate extirpation from the connection, it was referred back to the several annual conferences and primary assemblies of the Church, that the views and wishes of the members might be ascertained and sent up to the ensuing general conference; so as to enable the conference to act advisedly in the premises, when it should be convened. Accordingly, memorials and resolutions from nine annual conferences, and many individuals, embracing a majority of all the members of the churches in the United States, were presented, and brought the question before the conference for action. These memorials, &c. were referred to the committee on memorials, without being read; if we except one from Indiana, a part only of which was heard by the conference, when the reading was objected to by "southern brethren." Judge Hopper, of Maryland, informed the conference, that should the reading of that memorial from Indiana, be continued, it would subject the member to prosecution at law, and confinement in the penitentiary for 12 years, at least. A motion was immediately made to adjourn to a free State, where free discussion was not suppressed; but the motion was not sustained.

Mr. Butler, from Mississippi, offered the following resolution, as expressive of the views and sentiments entertained by the conference respecting the memorials, and the expediency of its further reading.

Resolved, That in the opinion of this general conference, the language of the document presented by the member from Indiana, is unchristian; and, as such, offensive: and that, therefore, the conference will not receive said document.

On this resolution much discussion took place, characterized by considerable feeling, in which the slaveholders and their "overseers" exhibited the genuine spirit of the "peculiar institution." Mr. Webster, of Maryland, moved to strike out the words, "unchristian and offensive," which was lost. The yeas and nays on Butler's resolution were then called; and eighteen voted for, and thirty-one against it; so the resolution was lost; but the further reading was voted down.

The committee on memorials, consisting of 9 members, viz: four from the South, and five from the North, after considerable and warm discussion, presented, through their chairman, E. Jacobs, of New-York city, the following, as the report of their majority.

Your committee, to whom was referred the several memorials upon slavery, as connected with the Methodist Protestant Church, in these United States, beg leave respectfully to report: That they have had under consideration the said memorials, thirteen in number, and bearing upwards of *five hundred* signatures. They have also considered the resolutions of the Ohio, Pittsburg, New-York, New Jersey, Indiana, Champlain, Vermont, Genesse, and Onondaga annual conferences upon the same subject. Your committee, after prayerful and patient deliberation, have come to the conclusion that the time has arrived when some action should be had by this general conference, whereby the northern conferences may be exonerated from all participation in this great moral evil, as your committee conceive it to be; and we can discover no way in which this can be done, short of some rule being laid down by this body, whereby the ninth item of the elementary principles of our church shall be more strictly and generally enforced, * * * * * * *. While we could deeply sympathize with our brethren who are situated within the bounds of those States and territories where slavery is legalized; and where, to procure other than slave labor is next to impossible—yet we believe that this, their unfortunate situation, is one in which God calls upon them to suffer, rather than to hold their fellow-beings in perpetual bondage; and your committee cannot believe that the Father of Mercies will hold us guiltless, as an ecclesiastical body, should we turn a deaf ear to the prayer of the petitions, and the resolves of one half of our annual conferences. Therefore, in order that our ministers, preachers, members, and all of our official bodies, may more clearly understand their duty, in view of the aforesaid item in the elementary principles, and also the article alluded to in the constitution, we submit the following resolutions for the action of the conference.

Resolved, That slavery, as it exists in the Methodist Protestant church in these United States, is opposed to the morality of the Holy Scriptures, and consequently, a *great moral evil.*

Resolved, That the several annual conferences, at their next session, be instructed to record the sense of their several bodies relative to the distinction made in the first and second sections, article 12th, relative to *color*; and should two-thirds of the annual conferences decide said distinctions to be unscriptural; or that, in their judgment, the word "*white*" ought to be removed from said sections, a convention shall be authorized for the purpose of erasing them. Your committee also recommend the insertion of the following in the "general rules" on page 76, immediately following the words "doing unto others as we would not they should do unto us; viz: Buying or selling men, women or children, or *holding* them in slavery."

(Signed.) E. Jacobs, *Chairman*, H. P. Bennett, L. J. Fish, F. Freeman, Thomas Hickland.

The above report was, on motion, laid on the table, subject to a future call; though not without a long and spirited debate.

This report was followed by one from the *minority* of the committee on memorials, as follows; viz: "The undersigned, the minority of the committee, to whom was referred sundry memorials and petitions on the subject of slavery, beg leave respectfully to report, as the result of our most careful deliberations; that, since the constitution confers on each annual conference the exclusive power to make its own rules and regulations, for the admission and government of colored members within its own district, and to make for them such terms of suffrage as the conferences may, respectively, deem proper; and since the general conference and the annual conferences are, by the constitution, denied the power to interfere with the constitutional powers of the civil government, or with the operations of the civil *laws*, it is recommended that the general conference adopt the following resolutions:

Resolved, That the general conference has no constitutional power to take any legislative action upon the subject of slavery.

Resolved, That it is unnecessary and inexpedient for the general conference to give any *expression* of opinion in regard to the subject of slavery, by resolution.

Resolved, That we fully accord to all our brethren the right of individual private opinion upon any and all subjects, and also the freedom of speech, and of the press; but will not sanction any abuse thereof.

Resolved, That we regard the peace and unity of the Methodist Protestant Church, with paramount and heartfelt interest.

Resolved, That we deprecate the introduction of any measures into our church-judicatories, which are calculated to disturb and threaten the order, and stability of the church; and that we recommend all our ministers and members to cultivate harmony among themselves, and to live in the unity of the spirit, and in the bonds of peace.

(Signed,) P. S. Graves, of Alabama; W. S. Whitaker, North Carolina; B. L. Bibb, Alabama; Peter Light, Maryland."

The above report was read and laid on the table.

Some days after, P. S. Graves, from Alabama, (slaveholder) by motion, called up the reports of the committee on memorials, and offered a resolution, making them the order of business, until the whole subject should be finally settled; which was adopted. It was then moved that the *first* resolution in the *majority's* report be adopted.

The slaveholders were now upon their feet, to sustain the character of the "peculiar institution." A. Webster, of Maryland, after a "*peculiarly powerful* effort in opposition to the resolution, offered an amendment, or rather substitute, which of course came up next for discussion.

J. R. Williams, of Baltimore, moved to postpone the whole subject indefinitely; but his motion, after a warm debate, was lost.

C. Springer, of Ohio, conservative, moved that both reports be laid on the table. This motion was also discussed for considerable time, when it was voted down.

P. S. Graves moved a substitute, which was also rejected. (The substitute is not in my possession.)

H. B. Woodhouse, from Virginia, moved the indefinite postponement of the whole subject. Considerable discussion took place upon this motion.

F. Stier, of Maryland, in speaking upon this motion, undertook to read from the journals of the South Carolina Conference, when A. M'Caine, from that conference, objected. The chair decided, that it is the privilege of the members to have access to the journals of annual conferences, and to read therefrom, if he finds occasion. J. G. Whitfield, of Virginia, with much warmth, appealed from the decision; but the chair was sustained, by vote of conference. W. S. Stockton, (conservative,) called for the previous question; but the call was not sustained. Several hours were spent in making motions, and speeches, evidently with the intention of shuffling the question about in such a manner, as to prevent the abolitionists from speaking to its merits, as was contemplated by the committee. Slaveholders and their apologists occupied most of the time, until the mover, (Woodhouse,) seeing that those who were in favor of the committee's report, were not disposed to attack the monster, while so disguised and enveloped in patch-work and *mendings*, as to present no tangible point, asked leave to withdraw his motion; which was granted.

George Brown, of Pittsburg Conference, (a conservative,) moved to lay the report of committee on the table. This motion gave rise to an animated discussion, characterized, however, with a good degree of moderation. One aged brother, who had been admitted to an honorary seat, extolled the benevolence of slaveholders; their charity, missionary zeal; their brotherly-kindness, &c. He assured the conference, that it would be better to keep together, *although slavery were in the church.* God would do great things for us; and in his own good time, extirpate slavery from our borders. He believed slavery to be a *moral* evil; but as it was established by the *civil law*, the slaveholding brethren were not responsible for it; and of course not guilty of sin in the practice of it. The generosity of our southern brethren was almost unbounded; we could not well do without *them*, nor could they do without *us*; there should be mutual kindness and forbearance between us; he had received much kindness at their hands; a division would be the result of passing the committee's resolution, &c. &c.

One instance of their benevolence which he related, was, that when he was called to the Baltimore station, he left, as Methodist preachers frequently do, no possessions of his own; he had no house, or tenement; but when he arrived in Baltimore, he found a house prepared for him, by the liberality of the brethren, four stories high, &c.; the conclusion seems to be irresistible, therefore, that we have no right to interfere with slavery in the church! After he had expended all his untempered mortar and soft soap, he sat down, apparently well satisfied; and the conference honored him with a vote of thanks.

Alexander M'Caine, of the South Carolina Conference, spoke, Bible in hand, to prove the divinity of the "peculiar institution." He denied that slavery is a moral evil; and pledged himself to prove, from the testimony of the law, the prophets, and the apostles, that slavery was not only *sanctioned*, but that it was established and *enjoined* by God himself. He said that no one among the speakers had given a definition of slavery, and therefore he would endeavor to give his own. Slavery was a condition in which the time and labor of the slave belonged to his owner, or master. None of either could be appropriated to his own, or the use of any other person, but by the direction of the master; and as time and labor were valuable, they constituted the equivalent for the sum which the master paid for the servant or slave; who was, therefore, property. This condition might justly arise, in three ways: 1st, from conquest in war; 2d, from cupidity or sale; and 3d, from crime. In proof of the first position, he referred to the case of the Gibeonites, whose lives were spared by Joshua; and their sentence was changed from that of death, to perpetual slavery. They were to be hewers of wood and drawers of water, by the appointment of the Almighty. Several other passages were quoted, to sustain the first proposition, equally pertinent and conclusive. In proof of the second proposition, the old gentleman referred to the sale of Joseph by his brethren; the servants of Abraham, Isaac, &c.; and defended the sale of human beings from the example of the patriarchs, and the authority of God's appointment and special injunction. The third proposition was easily sustained, in view of the criminal code of our own country, as well as of others, both ancient and modern. The criminal who had forfeited his liberty by the violation of law, was confined, banished, sold, &c.; and in proof, he would refer the opposition to our penitentiary system. Why did not the abolitionists seek the overthrow of that system? He contended, that to be consistent, they must oppose imprisonment for crime, &c. Again; it was evident that the man and maid servants, spoken of in the tenth commandment, were *property*; because they were taken in connection with articles to which the property title was undoubted, such as beasts, &c. "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's."—Ex. xx. 17. It was very unfortunate for his purpose, that he happened to turn to the passage; as the reading placed his argument in anything but a conclusive light. Finding that he had overreached himself; seeing that the *wife* stood in the same connection as *servant*; rather than spoil so logical an argument, and to place the whole matter beyond all dispute or cavil, he asserted that the wife was *also* property, in a *certain* sense; but he did not stop to inform us in what sense. I suppose that the assertion passed for unanswerable argument, with the slavocracy. But he continued his masterly speech, by impugning the motives of abolitionists, and charging upon them the violation of the law of God. "Do they not," said he, "give strong evidence of coveting their neighbor's property, when they aid the servants of southern slaveholders to escape, and throw every obstacle in the way to prevent the master from recovering his lawful property? He thought it would be well for them to remember the tenth commandment, when they were disposed to secrete or harbor runaway slaves. The Saviour and apostles did not interfere with the civil laws of those countries where they travelled; and although the worst form of slavery was practised by those among whom they preached, they did not denounce it; nor did they feel authorized to interfere with it, in any way. On the contrary, when Paul was prisoner at Rome, he found Onesimus, a slave, who had run away from his master, Philemon, at Colosse; and to show his regard to the civil institutions of the country, and the interests of this slaveholder, he sent Onesimus back to his master, to be a slave for life. Had Paul disapproved of slavery, he would not have sent this slave back; but would, perhaps, like the abolitionists, have aided him in escaping. It would be well for the opposers of slavery to imitate the example of the apostle. Numerous instances might be adduced, to show that the apostles both approved of, and *sanctioned* slavery. They gave specific directions for its regulation among the primitive Christians; and enjoined obedience to the master as the duty of the slave. We were transcending the bounds of our Christian duty, and trampling upon high authority, by attempting to interfere with slavery, in any way. The North had nothing to do with slavery. If it were an evil, they were not responsible for it; and by their unjustifiable meddling with that which did not concern them, they would not only divide the church, and produce divisions and strife among brethren, but they were taking a course which would result in a *dissolution of the Union.*"

Several other speeches were made by slaveholders and their overseers, filled with similar arguments, but of a more threatening character.

The previous question (the slaveholders' gag) was called by A. Webster, of Maryland, on the resolution to lay on the table; and it was sustained. The reports were laid on the table—yeas 31, nays 18. This was considered the test question; but several resolutions were offered afterwards; one by George Brown, of Pittsburg, declaring that slavery, under all circumstances, is not a moral evil; yet, under some circumstances, it is a sin, &c. T. F. Norris, of Boston, editor of the "Olive Branch," offered the following: That the reports just laid on the table shall not again be taken up; and that the subject of slavery shall not again be taken up, in any form, during this general conference; which was lo n the table. Dr. J. S. Reese offered the following, as a substitute for all, and as a kind of compromise between the North and South:

Resolved, That in the judgment of this general conference, the holding of slaves is *not*, under all circumstances, a sin against God; yet, in our opinion, under *some* circumstances, it is sinful; and, in such cases, should be discouraged by the Methodist Protestant Church. This general conference does not feel authorized by the constitution to legislate on the subject of slavery; and by a solemn vote, we present to the church our judgment, that the different annual conferences, respectively, should make their own regulations on this subject, so far as authorized by the constitution.

On this resolution, several speeches were made; all but one, by the slaveholders, or their apologists. Whitfield, of Virginia, Graves, of Alabama, and M'Caine, of South Carolina, each gave a pretty fair specimen of southern terror-speech-making; in which they prophesied the division of the church, the dissolution of the Union, the collision of all the civilized governments of the old and new world, and the consequent carnage and desolation that would sweep over the whole earth, if the general conference should presume, in her ecclesiastical capacity, to pronounce against slavery. Such was the keenness of their prophetic vision, that they became quite warm, and greatly eloquent. M'Caine, in particular, though an old man, was apparently much excited. He said he felt that the time had now come for every man (southern, of course) to buckle on his armor. He intended to draw a line between himself and his abolition brethren. He would satisfy them of the effects of abolitionism. They might take notes, and publish his speech in the abolition papers at the North. Their friends in the North would clap them, and call them brave representatives, for their efforts to get an expression in this general conference against slavery. Yes; he believed the abolitionists would put arms into the hands of the slaves, that they might defend themselves against their lawful masters. Here he related an anecdote of a runaway slave, who had escaped into Pennsylvania, from his brother-in-law, living in Maryland. His master heard of him, and went with his overseer to bring him back. He found where the negro lived, and waited till night, that he might be sure of finding him at home. When he proceeded to the house, accompanied by the said overseer, they found the door locked; and on demanding admittance, they were told by the negro that he would blow out the first man's brains who should set foot in the house; that he was well armed, determined to die rather than be taken. But notwithstanding these threats, the master burst in the door; he received the charge of the negro's gun in his breast, and instantly expired. The overseer rushed in to seize the slave, and received a blow from the breach of the gun, upon the head, which fractured the skull, and caused death in about three days. The negro was tried, and acquitted; because the people were mostly abolitionists, and considered slavery a moral evil.* Did the abolition brethren wish to see the Southampton tragedy acted over again? Let every man at the South be on his guard, and *arm himself with something stronger than arguments.* He was one of the five who prepared the constitution of this church; and he had in view the rights of the South, as well as the North, in its framing. He protested against any interference with slavery, and these proceedings, in every shape and form! He protested against them, in the name of South Carolina!

After the steam had escaped from the southern boilers, so as to put the danger of bursting out of the question, Webster, who seemed to have command of the gags and mouth-lock, (whether by appointment or otherwise, the writer is not advised,) intimated his intention of calling the previous question; but he would forego it for the present, if some one of the abolition brethren, who seemed so very anxious to speak, would agree to call the previous question as soon as he had concluded.—This proposition was promptly rejected by the abolitionists, who claimed the same privilege for others as for themselves. The previous question was protested against by several, who insisted upon their *right* to speak; but the peculiar institution was in danger, and it must not be further exposed to the sacrilegious shafts of deluded abolitionists. So the previous question was called, and the discussion closed. The yeas and nays were ordered, and resulted in the adoption of the resolution; 23 to 20. The conservatives voted with the South.

Thus ended this memorable struggle, in which slavery was enabled to triumph, in the Methodist Protestant Church, by northern votes! Oh! tell it not in Gath! It is truly humbling, that a Christian Church, in the nineteenth century, professing to be governed by democratic principles, and based upon the doctrine of mutual rights; which decrees exact and equal justice to all, should have decided, in her highest ecclesiastical assembly, that slavery is not a sin against God, except in some peculiar cases. But let this decision go to the world; it will be reprobated, even by infidels; the common sense of mankind is shocked at it. Humanity weeps over it, and Christianity shrinks from its contamination.

The following protest was offered by Dr. Bennett, of Indiana, on behalf of himself and others:

Whereas, This general conference of the Methodist Protestant church, held in the city of Pittsburg, May, 1838, having had the subject of slavery under consideration, by a resolution, left it with the annual conferences, and the people in their primary assemblies; that their views and wishes might be ascertained, so as to enable the succeeding general conference to act upon the subject advisedly; thereby giving implied assurance, that, when these wishes should be made known, the conference would take action accordingly;

And whereas, *Nine annual conferences, embracing more than half its constituency*, have instructed their representatives to use their influence in this body, to obtain efficient action against the moral evil of slavery, as it exists in the Methodist Protestant Church; and many official and private members have memorialized this general conference, in view of the same object, thereby expressing their sentiments and wishes, in strong and unequivocal terms; and have pressed upon this body, the necessity of immediate and decisive action, upon the subject of slavery;

And whereas, This general conference has refused to comply with the wishes of the memorialists, thus expressed; and has neglected to redeem its implied promise; and declared as its judgment, by a solemn vote, that slavery is *not* a sin in itself;

And whereas, This decision is contrary to the common sense of mankind, and in opposition to the principles of our holy religion;

Therefore, We, the undersigned, members of this general conference, in the fear of God, and with due respect to the views and feelings of our brethren, who differ from us, respectfully enter our solemn protest against such decision, and ask that this our protest may be entered upon the journals of this conference.

(Signed) H. P. Bennett, Lewis J. Fish, John Clarke, A. Punnell, L. B. Morris, Thomas Hicklin, John Burton, Thomas Freeman, T. K. Witsel, A. H. Bassett, E. Jacobs, James Clarke, William Smith, D. C. Carson, Thomas Barkley, John J. Reed.

* The negro was acquitted on the first charge, but was condemned on the second, for the murder of the overseer, and sent to the penitentiary, I think for sixteen years.

The followin: protest was also entered by Dr. Bennett, of Indiana, on behalf of himself and others, against the gag movement of A. Webster:

Whereas, This general conference, by calling the previous question on brother Reese's resolution, on the subject of slavery, before its merits had been fully discussed; viz.: whether slavery be an evil in itself;—thereby preventing brethren from presenting their views on the main points embraced in the said resolution; by which, perhaps, the vote was different from what it would otherwise have been; as several brethren had expressed their desire to speak, among whom was our revered president;

Therefore, We, the undersigned, in view of the rights of our constituents, of our duty to God, to ourselves, and to mankind, feel imperiously called upon to enter our solemn protest against such a course, as uncourteous and arbitrary.

(Signed) H. P. Bennett, John Clarke, John Burton, D. C. Carson, William Smith, James Clarke.

This synopsis of the doings of the conference, on the subject of slavery, is of greater length than I intended; you are at liberty to publish as much, or as little, as you please.

*A Member of the Gen. Conf. of the M. P. Church.*

### TIDINGS FROM OUR AGENTS.

A letter from that first-rate working-man, George Foster, gives the following particulars:

"Dr. Hudson and myself held a second lecture in the Baptist church, Buxton, Me. The audience was larger than was ever before known to attend an anti-slavery meeting in that place, and a good deal of interest was excited.

"At Gorham, we had a small audience; among them was a slaveholder, who paid the most marked attention. He had married two southern wives, with negroes, and other property. He has built a most splendid mansion; is considered very benevolent; gave fifteen dollars to the Sabbath school, and pays the minister handsomely. The minister is mum on the subject of slavery.

"At Sacarapha village, the Congregational church was kindly opened, and Dr. Hudson administered wholesome truths for an hour and a half. A workman, in the knife and fork manufactory of our friends G. and D. Ropes, professed to know a great deal about the South. He said the slaves were no better than brutes; and maintained that one man *had* more rights than another. I begged him to remember the doctrine he had advanced; for it was a most unworthy and suicidal sentiment from the mouth of a working-man.

"The meeting at Portland was not large, and the weather unpleasant. Our warm-hearted and long-tried friend, General Fessenden, was present; and at the close, expressed his cordial concurrence with every syllable that had been uttered. The cause has a number of excellent friends in this place.

"In North Yarmouth, the subject of slavery has been thoroughly discussed, and a number are friendly to us. 'Liberty party' mainly occupies the ground. Its partisans received us with great kindness and hospitality. They think they shall effect much for the cause by their way of working. Time will show.

"At Bath, a lecture was given in the town-hall. There has been a great revival in this place. In their religious meetings, it was customary to request prayers for absent people. A good, unassuming man, who was present, asked prayers for two and a half millions of American slaves. One of the recently converted immediately rose, and prayed that 'God would bless his *favorite* institution—SLAVERY.' Some persons present could hardly believe their own ears. The common impression was, that the young man, being unaccustomed to pray in public, was confused, and not aware of what he had said. Being afterward visited by some friends, who inquired his meaning, he said he believed exactly what he had expressed; he thought slavery *was* an excellent institution, and that its establishment in this country would prove the salvation of Africa. When persons were voted into the church, four or five voted against his reception; but they were outnumbered—and in went this advocate of the 'divine institution of slavery,' into 'the fold of Christ.' So much for colonization; with which this place is cursed, through the efforts of John W. Ellingwood, and Ray Palmer. Hundreds here know that this story is true.

"In Gardiner, we had a large, attentive, and solemn meeting in the Methodist meeting-house. The *people* here are nearer right than *somebody* else is, I wont say who; but they know. How I do wish the people could to their duty freely, as their own consciences dictate.

"At Hallowell, our notice was handed to Deacon Dole, who consulted Rev. J. Lovejoy, editor of the Liberty Standard. He sent it back, with word—'Dr. Hudson does not belong to our party.' This influence prevented a public notice of our meeting, except in the Congregational church, where it was given in a very doubtful manner. When we arrived, the abolitionists began to scan us, as if they thought we intended to promulgate awful heresies. We circulated handbills, and lid what we could to summon an audience. A goodly number collected in the Congregational vestry; and they appeared to hear us gladly. Our good friend, Deacon Dole, expressed himself highly delighted; he said he would give twenty dollars if all the people in Hallowell could listen to the lecture. He probably greatly misapprehended the real character and purposes of the American society. I don't think he would be induced to pursue a similar course again. He kindly opened his house to our reception, and we received the utmost kindness from his pleasant and obliging family. Thus would it be with many of our opposers, if they would only hear us. I find people very willing to subscribe for the Standard; numbers need but the asking.

GEORGE FOSTER."

Abby Kelly is laboring in New-York State. A letter from her, at Albany, reports good progress. The friends of "Liberty Party" in that city offered to hire a room and advertise the meeting; but she very judiciously decided to "avoid mixtures;" and with the assistance of a few friends, procured a hall in Broadway for her lecture. The object of choosing so central a place, was to attract a class of people who do not usually attend anti-slavery meetings; and it succeeded even better than was anticipated. The waters were evidently stirred; but there was no riot, save some talking and shuffling, and one stone thrown at the windows.

### LETTER FROM MR. GIDDINGS,

*To James S. Gibbons, Chairman of the Executive Committee of the American Anti-Slavery Society.*

WASHINGTON, June 27, 1842.

*My Dear Sir,*—Through the Secretary of your society, J. C. Hathaway, I lately received the copy of a resolution passed at their last meeting; in which your society have been pleased to express their approbation of my official conduct in behalf of "human rights." Permit me to assure you, that I received the resolution with the most lively emotions. I feel truly grateful to my fellow-citizens, for the expression of their sympathy and approbation, at a time when I greatly feared that the spirit of intolerance would overwhelm me. But, my dear sir, I trust that a brighter day has begun to dawn. I feel assured that the spirit of southern dictation has begun to yield. Northern men appear more bold and independent. Freedom of speech is gaining ground; and I feel assured that the waves of violence will continue to recede, until we shall be permitted to express our views, without fear of "*censure*" from Congress.

I beg you to accept the assurance of my high respect for yourself, and for the members of the society over which you preside. Very respectfully,

JOSHUA R. GIDDINGS.

### BUCKS COUNTY ANTI-SLAVERY SOCIETY.

At the sixth annual meeting of this society, held at Newtown, 6th mo. 4th, 1842, after the usual business of the meeting had been transacted, the following resolutions were severally discussed, and adopted:

Resolved, That we recommend to the abolitionists of this country, that they exert themselves to extend, to the greatest practicable degree, the circulation of the Pennsylvania Freeman, and to increase the number of paying subscribers to the Anti-Slavery Standard; and we suggest to the local societies the appointment of committees to promote these objects.

Resolved, That, in the recent decision of the Supreme Court of the United States, "that persons may be arrested without a warrant, and transported from this State without a hearing before any magistrate," we behold a gross violation of the principles of liberty and justice, as well as of the true intent of the Constitution.

Resolved, That the mass of the people of the whole Union—the northern as well as the southern States—are slaveholders; that, as such, they commit outrages far exceeding those for which they consign others to penitentiary imprisonment; and that the people of Pennsylvania, and other northern States, cannot clear themselves of heavy wrong in this matter, until they have abolished every law, State or National, by which our judges, and other public officers, are converted into *slave-catchers*, and agents of slaveholding oppression.

Resolved, That, while we do not recommend, or sanction the formation of an anti-slavery political party, we hold it to be the duty of all our citizens, who participate in elections, to refuse to vote for such candidates as will not advocate the repeal of all slaveholding laws.

Owing to the lateness of the hour, the following were referred for discussion at a future meeting:

Resolved, That it is the duty of Congress to take measures so to amend the Constitution of the United States, as to prevent it from being so construed as in any manner to uphold or sanction slavery; and that the people ought to urge upon their representatives an immediate attention to this duty.

Resolved, That the anti-slavery reform is an enterprise of such momentous importance; is based on principles so obviously righteous and benevolent; and appeals so strongly and clearly to the best feelings of the human heart, that no man, professing the Christian name, can consistently and intelligently refrain from giving it his support.

Resolved, That the late decision of the Society of Friends of New-York, in the case of Isaac T. Hopper, evinces a marked deviation from the original landmarks established by the founders of that ancient and highly respectable people. It manifests a lamentable willingness of the society to unite with the pro-slavery spirit of the times, and become the servile tool of *slaveholders*, instead of standing by, as heretofore, and guarding the rights and interests of the *slave.*

Extracted from the minutes, by order of the society.

WILLIAM LLOYD, *Rec. Secretary*

6th mo. 17th, 1842.

### EXTRACT OF A LETTER FROM OHIO.

Since the division has taken place in the society here the assertion has been made, and will be persisted in that little or no difference of opinion exists among us, or the subject of political party action. Our friends who make this, I believe, are somewhat misinformed. A growing dissatisfaction is apparent, to the connection of politics with abolition; but we do not care to multiply issues, and get to wrangling about small matters. Most of the members of the political party are as honest and conscientious as other abolitionists. I see my name published as a secretary of the late liberty party convention; a meeting into which I did not set foot. I have acted with the liberty party heretofore; and I suppose they felt authorized so to employ it. But I regret it, as placing me in a very inconsistent relation before the public. A. BROOKE.


# The Anti-Slavery Standard.

NEW-YORK, THURSDAY, JULY 7, 1842.

### TALK ABOUT POLITICAL PARTY.

*A.* I wish you would explain to me the position of the American Society with regard to political action.

*B.* In good truth, I am weary of explaining what appears to my own mind so perfectly clear, that I cannot easily imagine how it can seem obscure to any one. The American Society stands on precisely the same principles that it did the first year of its formation. Its object was to change public opinion on the subject of slavery, by the persevering utterance of truth. This change they expected would show itself in a thousand different forms;—such as conflict and separation in churches; new arrangements in colleges and schools; new customs in stages and cars; and new modifications of policy in the political parties of the day. The business of anti-slavery was, and is, to purify the *fountain*, whence all these streams flow; if it turns aside to take charge of any *one* of the streams, however important, it is obvious enough that the whole work must retrograde; for, if the fountain be not kept pure, no one of the streams will flow with clear water. But just so sure as the fountain is taken proper care of, the character of all the streams *must* be influenced thereby. We might form ourselves into a railroad society, to furnish cars with the same conveniences for all complexions; but we feel that we are doing a far more effectual work, so to change popular opinion, that there will be no *need* of a separate train of cars. We might expend all our funds and energies in establishing abolition colleges; but we feel sure, that we have the power in our hands to abolitionize *all* colleges. With this reliance on the might of moral influence, the American Society started; and her faith in it is undiminished. Many have faltered by the way, on account of sectarian attachments, or an honest fear of being implicated in the advancement of other things which they did not approve, or from impatience to do up the arduous work by a quicker method. Some of these have misunderstood us, others have intentionally misrepresented; but through all forms of mistake and calumny, the American Society stands on precisely the same basis it did at the outset.

*A.* I cannot myself tell in what particular it has changed; but I know it is very common to hear people say, that they have no choice except between Non-resistance and Liberty party.

*B.* As it is a very common

into the arms of the democrats." Now, there is a third party in Massachusetts, the two great parties have much less motive to please the abolitionists. Last year, the legislature of that State seemed to have gone back on anti-slavery, as fast as it once went forward. In Vermont, the system of refusing co-operation produced the effect of inducing both whigs and democrats to put up an abolition candidate, in order to secure abolition votes; neither party was willing to give its opponent the advantage that might be gained by pleasing this troublesome class. Had we never turned aside from this plan, I believe the political influence of anti-slavery would have been an hundred fold greater than it now is.

*A.* But after all, these legislators that you speak of, were not made genuine abolitionists, or else they would not slip back so easily. I want to see the State-house filled with true anti-slavery men.

*B.* Those men, let me tell you, did the *work* of sound anti-slavery; and *in* doing it, got imbued more or less with anti-slavery sentiment, in spite of themselves. The machinery of a third political party may send into Congress, or the halls of State legislation, a few individuals, who are anti-slavery to the back-bone. But could *one* Alvan Stuart do as much for our cause in Congress, as *twenty* of Joshua R. Giddings? Fifty men who have a strong motive for obliging the abolitionists, could surely *do* more for our cause, in such a position, than merely two or three radical abolitionists. I too want to see *all* our legislators anti-slavery; but when that time comes, there will most obviously be no *need* of a distinct abolition party; and in order to bring about that time, we must diligently exert *moral influence* to sway *all* parties; so we move round in a circle, and come back to where we started from. As for purity of *motive*, in those who aid anti-slavery politically, do you think the "Liberty party" runs the chance of more thorough and disinterested recruits? Look around you, in every part of the country, and see how many belong to that party, who were never before heard of as abolitionists! how many, that up to the date of their joining, even opposed abolition! In one county, you see democrats joining with "liberty party," pro tem. to defeat the election of a whig, which they could not accomplish by their own unaided strength; in another county, you will see a transient accession of whigs to defeat a democratic candidate. Are these elements any purer to work with, or any more to be relied on, than the legislators of Massachusetts, who were willing to give the abolitionists everything they asked? I never doubted that large numbers of the third party were influenced by perfectly honest motives, and were sincere abolitionists; but I do say, that by the natural laws of attraction, their party will draw around them the selfish and the ambitious; and this they will find to their cost, much as they may scorn the prediction now.

*A.* But if party machinery does as much mischief to moral influence as you think, how can you work with whigs or democrats? You talked just now of making them *both* set up candidates that would be afraid to go wrong on this question.

*B.* By adhering closely to moral influence, we work *through* both parties, but not *with* them. They do *our* work; we do not *their's*. We are simply the atmosphere that makes the quicksilver rise or fall.

*A.* But you say by your plan, men will eventually have more freedom to vote as conscience dictates on other subjects, without being false to anti-slavery principles. If politics are so polluting as non-resistants suppose, how can they do this?

*B.* Into the question of non-resistance, I do not enter; not from disrespect, or to avoid odium; but simply because it does not belong to the anti-slavery enterprise. Long and long before non-resistants were heard of, religious men, of all denominations, took note of the polluting tendency of political partisanship. Thus John Newton says: "From poison and politics, good Lord deliver us. The *crooked* things I would leave to Him who alone can make them straight. Politics is a pit, which will swallow up the life and spirit, if not the form of religion." My own observation abundantly confirms the truth of this. I decide for no man, whether he ought to vote, or not; that lies between his own conscience and his God. An overwhelming majority of the American Society consider it both a privilege and a duty. It is obvious enough that the debasing tendency of caucusing, and party management, and party strife, need not reach the quiet citizen, who simply deposits his vote for what he deems good men and measures.

*A.* But if you believe many liberty party men to be honest and sincere, why need you quarrel with them.

*B.* I do not quarrel with them; and most earnestly do I wish they could understand me as speaking my own convictions, without any admixture of partisan jealousy, or personal unkindness. I believe that the tendency of their scheme is to weaken our cause; I believe it has greatly retarded its progress, and will retard it more; I believe that it is of vast importance to keep alive the old-fashioned anti-slavery, whose work it was to purify the *fountain* of public opinion, and thence affect the streams, political and ecclesiastical. Therefore I deem it absolutely necessary to warn our agents, and others, against *admixture* with this policy. I do not ask them to make war; I only beseech them to keep clear of it.

*A.* I think you must admit that the South dread anti-slavery at the *ballot-box*, more than anywhere else?

*B.* Again you return to your idea that the ballot-box cannot be affected, except by a distinct abolition *party*. I never doubted that political action would be a powerful engine for the overthrow of slavery. The only question between you and the American Society seems to be, whether the speediest and most extensive political effect would be produced by the *old* scheme of holding the balance between the two parties, or the *new* scheme of forming a distinct party. I apprehend what the slaveholders would like least of all things, would be to see *both* the great political parties consider it for their interest to nominate abolitionists; and this *would* be the case if anti-slavery voters would only be consistent and firm.

*A.* Ah, there is the pinch! They will *not* be consistent and firm. Under the old scheme, they were always coaxed aside to their favorite party banners; one voting for Harrison, and another for Van Buren.

*B.* And by what superior magic does the "liberty party" expect to keep its allies more closely rallied around *her*, in time of tempting emergency? Will the two-thirds abolitionized democrat, who has joined them to defeat a whig, stand by them when his vote is greatly needed to secure a triumph to his own party, at the polls? Will the half-abolitionized whig, who has been drawn into their ranks, pass safe through the fire of a similar temptation? I trow not.

Men of strong party predilections, favorably inclined to anti-slavery, might be induced to act openly in its favor, if they had the two-fold object of obeying their own consciences, and of gaining all the strength of the abolition voters who were inclined to the same party. But when a distinct abolition party is formed, this stimulus is taken away. In acting with such a party, a man must not only take upon himself the unpopularity of abolition, but must relinquish action upon all other subjects which may seem to him important; such as national bank, tariff, &c. Politicians may be induced to do this for a while; but it is not according to human nature that it should last.—Should the "liberty party" obtain sufficient power to sway the legislation of State or nation, that moment one man will demand action for the tariff, and another against the tariff; they will split, and be swallowed by the great parties from which they seceded; of course, their strength, as a party, will be broken the very moment it could be brought to act.

*A.* Perhaps legislators would be conscientious enough to sacrifice all minor considerations to anti-slavery.

*B.* Then their constituents would say their interests on *other* subjects had not been attended to; and they would not vote for them again. A democratic district would not re-elect a man who sustained a national bank, because a majority of the abolition party chose to do it; they could not do so with a clear conscience; and so, vice versa. In the nature of things, abolition cannot be the whole of Church and State; but it can be a moral atmosphere modifying the whole. This difficulty is seen at the outset, in the attempt to form a *church* on anti-slavery grounds. It proposes to include only *evangelical* sects; for the simple reason that these could not conscientiously co-operate with Unitarians, Quakers, Universalists, &c. If they can compromise on minor matters, such as baptism, church discipline, &c. so as to remain united for any considerable length of time, they will work wonders. But in the meantime, an influence is needed to move both orthodox and liberal sects, on this plain question of humanity and justice. Again we have gone round the circle, and come back to *moral influence*, as the legitimate work of anti-slavery.

*A.* But while people are working for liberty party, they are at the same time exerting moral influence.

*B.* With sadly dimished power, let me assure you.—Their motives are distrusted; suspicion enters the mind, that they may care more for offices than for truth; and they themselves gradually get accustomed to trust more to party machinery, than they do to the potency of truth. The advocates of "liberty party" show a most glaring want of faith in moral influence. Some of them, who used to talk and write as if it could regenerate the world, now speak of it with contumely and scorn.

*A.* But since the liberty party *is* started, if they set up candidates who are good men and thorough abolitionists, ought we not to vote for them?

*B.* I believe that is the bait that has hooked half their numbers. Men who consider the third party a hindrance to the cause, yet co-operate with it, because it is started, and its existence cannot be helped. The consequences of this are more important than appears on the surface. One of these elements *destroys the other*. *Moral* influence dies under *party* action. If you do not see this now, you will see it. Many honest minds will try the experiment, with perfect sincerity of purpose; they will gradually become disgusted with the management and crooked devices, that always spring up in political encounters, and which are sure to increase in proportion as a party gains power; they will lose their confidence in men, if not in principles; they will cease to attend anti-slavery meetings, and will feel disheartened in their efforts for the cause. To some extent, this is already the case. I hope those who think of voting for a "liberty-party" candidate, because they believe him to be a good man, will reflect well whether the limited good they may effect thereby, will not be overbalanced by the harm they will inevitably do in sustaining a fallacious and mischievous scheme.

*A.* But what am I to do if they really become powerful enough to choose their own candidates, and men of whom I approve?

*B.* Wait till that time comes, and decide your duty then.—L. M. C.

## THE DECISION OF THE SUPREME COURT.

We are not without fears that this decision will produce serious consequences, in addition to the bad ones which we always apprehended. It has, as we expected, given additional boldness and activity to the kidnapper, and the vile agents of the southern institution. In all our cities these human blood-hounds are on the track; from all quarters come complaints of insult and aggression. The son of a very worthy and respectable colored citizen was dogged the other day for several hours, while attending to his usual avocations. At last, he stopped at the house of an acquaintance to get rid of his pursuer. Perceiving that he, too, stopped on the other side of the street, he said to his friend, "That man has been at my heels these two hours; if he follows me the length of another block, I'll knock him down."

He did follow him, and the colored man turned and demanded his business. The reply was, "You are a slave. You run away from Alabama, and coaxed others to run off; and now you shall be carried back." In the heat of his indignation, the colored man knocked him flat on the pavement, and run. But it directly occurred to him, "Why should I run?" And he turned and faced the mob, that was fast being collected by the southerner's hue and cry. The stranger told his story, and the colored man told how he had been treated; adding, "I am a free citizen of New-York; I have always lived here." The crowd was composed of white people; but notwithstanding the pro-slavery prejudices of the community, they took the colored man's part so energetically, that the slaveholding agent was glad to shrink away, with an apology.

The constant recurrence of scenes like this would goad any people to desperation, unless their morality conformed to the very highest and holiest Christian standard. We are more grieved than surprised to find such language in the People's Press, edited by colored men:

"Now the hunters of men are prowling about our streets, searching our habitations, for those they claim as their chattels. Yes, our metropolis is disgraced by menial officials of the South, and by mean, unprincipled men, who Judas-like, for money, are induced to pimp around, eager to invade our peaceful domicils, and tear from us our wives, our husbands, our children, and drag them to the land of chains and scourging.

Our liberties are not worth the having, if they are not worth defending. Let it be known to the kidnappers and their myrmidons, that we think our lives of less value than our liberties; and *their* lives of infinitely less worth than either—and they will let us alone. Let no man lay on his pillow at night without something at hand with which to make a mark upon, or a hole through, these midnight wolves—it will be no disgrace to New-York, if she be first sprinkled with the blood of these hell-hounds."

We hope the colored population will rely upon the laws, and not trust themselves to carry dangerous weapons. Leaving principle entirely out of the question, it is the very worst *policy* they can pursue. If they can but be manly, firm, and uncompromising, without being violent, they will infallibly gain the strong voice of popular opinion and popular prejudice on their side.

It will be seen, in another column, that the colored citizens of Boston have held a meeting to take into consideration the character and effects of that decision of the Supreme Court, which so vitally affects their safety and their rights. The resolutions they passed are judicious and excellent; and the line of operation which they mark out for themselves is unquestionably the best they can pursue.

## LETTERS FROM NEW-YORK.—No. 30.

It has been my fortune, in the course of a changing life, to meet with many strange characters; but I never, till lately, met with one altogether unaccountable.

Some six or eight years ago, I read a very odd pamphlet, called "The Patriarchal System of Society, as it exists under the name of slavery; with its necessity and advantages. By an inhabitant of Florida." The writer assumes that "the patriarchal system constitutes the bond of social compact; and is better adapted for strength, durability, and independence, than any state of society hitherto adopted."

"The prosperous state of our northern neighbors," says he, "proceeds, in many instances, indirectly from southern slave labor; though they are not aware of it." This was written in 1829; read in these days of universal southern bankruptcy, it seems ludicrous; as if it had been intended for sarcasm, rather than sober earnest.

But the main object of this singular production is to prove that *color* ought not to be the badge of degradation; that the only distinction should be between *slave* and *free*—not between *white* and *colored*. That the free people of color, instead of being persecuted, and driven from the southern States, ought to be made eligible to all offices and means of wealth. This would form, he thinks, a grand chain of security, by which the interests of the two castes would become united, and the slaves be kept in permanent subordination. Intermarriage between the races he strongly advocates—not only as strengthening the bond of union between castes that otherwise naturally war upon each other, but as a great improvement of the human race. "The intermediate grades of color," says he, "are not only healthy, but, when condition is favorable, they are improved in shape, strength, and beauty. Daily experience shows that there is no natural antipathy between the castes on account of color. It only requires to repeal laws as impolitic as they are unjust and unnatural—laws which confound beauty, merit, and condition, in one state of infamy and degradation on account of complexion. It is only required to leave nature to find out a safe and wholesome remedy for evils, which of all others are the most deplorable, because they are morally irreconcilable with the fundamental principles of happiness and self-preservation."

I afterward heard that Z. Kinsley, the author of this pamphlet, lived with a colored wife, and treated her and her children, with kindness and consideration. A traveller, writing from Florida, wrote that he visited a planter, whose colored wife sat at the head of the table, surrounded by healthy and handsome children. That the parlor was full of portraits of African beauties, to which the gentleman drew his attention, with much exultation; dwelling with great earnestness on the superior physical endowments of the colored race, and the obvious advantages of amalgamation. I at once conjectured that this eccentric planter was the author of the pamphlet on the patriarchal system.

Soon after, it was rumored that Mr. Kinsley had purchased a large tract of land of the Haitien government; that he had carried his slaves there, and given them lots. Then I heard that it was a colony, established for the advantage of his own mulatto sons; that the workmen were in a qualified kind of slavery, by consent of the government; and that he still held a large number of slaves in Florida.

Last week, this individual, who had so much excited my curiosity, was in the city; and I sought an interview. I found his conversation entertaining, but marked by the same incongruity, that characterizes his writings and his practice. His head is a peculiar one; it would, I think, prove as great a puzzle to phrenologists, as he himself is to moralists and philosophers.

I told him of the traveller's letter, and asked if he were the gentleman described.

"I never saw the letter;" he replied; "but from what you say, I have no doubt that I am the man. I always thought, and said, that the colored race were superior to us, physically and morally. They are more healthy, have more graceful forms, and sweeter voices. They are more docile and affectionate, more faithful in their attachments, and less prone to mischief, than the white race. If it were not so, they could not have been kept in slavery."

"It is a shameful and a shocking thought," said I, "that we should keep them in slavery by reason of their very virtues."

"It is so, ma'am; but, like many other shameful things, it is true."

"Where did you obtain your portraits of colored beauties?"

"In various places. Some of them I got on the coast of Africa. If you want to see beautiful specimens of the human race, you should see some of the native women there."

"Then you have been on the coast of Africa?"

"Yes, ma'am; I carried on the slave trade several years."

"You announce that fact very coolly," said I. "Do you know that in New England, men look upon a slave-trader with as much horror, as they do upon a pirate?"

"Yes; and I am glad of it. They will look upon a slaveholder just so, by and by. Slave trading was very respectable business when I was young. The first merchants in England and America were engaged in it. Some people hide things which they think other people don't like. I never conceal anything."

"Where did you become acquainted with your wife?"

"On the coast of Africa, ma'am. She was a new nigger, when I first saw her."

"What led you to become attached to her?"

"She was a fine, tall figure; black as jet, but very handsome. She was very capable, and could carry on all the affairs of the plantation in my absence, as well as I could myself. She was affectionate and faithful; and I could trust her. I have fixed her nicely in my Haytien colony. I wish you would go there. She would give you the best in the house. You *ought* to go, to see how happy the human race can be. It is in a fine, rich valley, about thirty miles from Porte Platte; heavily timbered with mahogany all round; well watered; flowers so beautiful; with fruits in abundance, so delicious that you could not refrain from stopping to eat, till you could eat no more. My son has laid out good roads, and built bridges and mills; the people are improving, and everything is prosperous. Now, I am anxious to establish a good school there. I engaged a teacher; but somebody persuaded him it was mean to teach nigger rs and so he fell off from his bargain."

"I have heard that you hold your laborers in a sort of qualified slavery; and some friends of the colored race have apprehensions that you may sell them again."

"My laborers in Haiti are not slaves. They are a kind of indented apprentices. I give them land, and they bind themselves to work for me. I have no power to take them away from that island; and you know very well that I could not sell them there."

"I am glad you have relinquished the power to make slaves of them again. I had charge of a fine, intelligent fugitive, about a year ago. I wanted to send him to your colony; but I did not dare to trust you."

"You need not have been afraid, ma'am. I should be the last man on earth to give up a runaway. If my own were to run away, I would n't go after 'em, I think."

"If these are your feelings, why don't you take *all* your slaves to Haiti?"

"I have thought that subject all over, ma'am; and I have settled it in my own mind. All we can do in this world is to balance evils. I want to do great things for Haiti; and in order to do them I must have money. If I have no negroes to cultivate my Florida lands, they will run to waste; and then I can raise no money from them for the benefit of Haiti. I do all I can to make them comfortable, and they love me like a father. They would do any thing on earth to please me. Once I staid away longer than usual, and they thought I was dead. When I reached home, they overwhelmed me with their caresses; I could hardly stand it."

"Does it not grieve you to think of leaving these faithful, kind-hearted people to the cruel chances of slavery?"

"Yes, it does; but I hope to get all my plans settled in a few years."

"You tell me you are seventy-six years old; what if you should die before your plans are completed?

"Likely enough I shall. In that case, my heirs would break my will, I dare say, and my poor niggers would be badly off."

"Then manumit them now; and avoid this dreadful risk."

"I have thought that all over, ma'am; and I have settled it that I can do more good by keeping them in slavery a few years more. The best we can do in this world is to balance evils judiciously."

"But you do not balance wisely. Remember that all the descendants of your slaves, through all coming time, will be effected by your decision."

"So will all Haiti be effected, through all coming time, if I can carry out my plans. To do good in the world, we *must* have money. That's the way I reasoned when I carried on the slave trade. It was very profitable then."

"And do you have no remorse of conscience, in recollecting that bad business?"

"*Some* things I do not like to remember; but they were not things in which I was to blame; they were inevitably attendant on the trade."

I argued that any trade must be wicked, that *had* such inevitable consequences. He admitted it; but still clung to his balance of evils. If that theory is admitted in morals at all, I confess that his practice seems to me a legitimate, though an extreme result. But it was altogether vain to argue with him about fixed principles of right and wrong; one might as well fire small shot at the hide of a rhinoceros. Yet were there admirable points about him;—perseverance, that would conquer the world; an heroic candor, that avowed all things, creditable and discreditable; and kindly sympathies, too—though it must be confessed that they go groping and floundering about in the strangest fashion.

He came from Scotland; no other country, perhaps, except New-England, could have produced such a character. His father was a Quaker, and he still loves to attend Quaker meetings; particularly silent ones. To complete the circle of contradictions, he likes the abolitionists, and is a prodigious admirer of George Thompson.

"My neighbors call me an abolitionist," said he; "I tell them they may do so, in welcome; for it is a pity they shouldn't have *one* case of amalgamation to point at."

This singular individual has been conversant with all sorts of people, and seen almost all parts of the world. "I have known the Malay and the African, the North American Indian, and the European," said he; "and the more I've seen of the world, the less I understand it. It's a queer place; that's a fact."

Probably this mixture with people of all creeds and customs, combined with the habit of looking *outward* for his guide of action, might have bewildered his moral sense, and produced his system of "balancing evils!" A theory obviously absurd, as well as slippery in its application; for none but God *can* balance evils; it requires omniscience and omnipresence to do it.

His conversation produced great activity of thought on the subject of conscience, and of that "light that lighteth every man that cometh into the world." Whether the utilitarian remembers it or not, he must have stifled many convictions before he arrived at his present state of mind. And so it must have been with "the pious John Newton," whose devotional letters from the coast of Africa, while he was slave-trading there, recorded "sweet seasons of communion with his God." That *he* was not left without a witness within him, is proved by the fact, that in his journal he expresses gratitude to God for opening the door for him to leave the slave trade, by providing other employment. The monitor *within* did not deceive him; but its education was at war with its dictates, because it taught him that whatever was *legalized* was *right*. Plain as the guilt of the slave trade now is, to every man, woman, and child, it was not so in the time of Clarkson; had it been otherwise, there would have been no need of his labors. He was accused of plotting treason and insurrection, with as much bitterness as abolitionists now are. Plots were laid against his life; and the difficulty of combating his obviously just principles, led to the same misrepresentations and false assumptions which we now have to encounter. Thus it must always be with those who attack a very corrupt public opinion.

The slave *trade*, which all civilized laws now denounce as piracy, was defended in precisely the same spirit that *slavery* is now. Witness the following remarks from Boswell, the biographer of Dr. Johnson, whose opinions may be considered the echo of genteel society:

"I beg leave to enter my most solemn protest against Dr. Johnson's general doctrine with respect to the slave trade. I will resolutely say that his unfavorable notion of it was owing to prejudice, and imperfect or false information. The *wild* and *dangerous* attempt which has for some time been persisted in, to obtain an act of our legislature to abolish so very *important and necessary a branch of commercial interest*, must have been crushed at once, had not the *insignificance* of the zealots, who vainly took the lead in it, made the vast body of planters, merchants, and others, whose immense properties are involved in that trade, reasonably enough suppose that there could be no danger. The encouragement which the attempt has received, excites my wonder and indignation; and though some men of superior abilities have supported it, (whether from a love of temporary popularity when prosperous, or a love of general mischief when desperate,) my opinion is unshaken. To abolish a status which in all ages *God has sanctioned*, and man continued, would not only be robbery to an innumerable class of our fellow-subjects, but it would be extreme cruelty to African savages; a portion of whom it saves from massacre, or intolerable bondage in their own country, and introduces into a much happier state of life; especially now, when their passage to the West Indies, and their treatment there, is humanely regulated. *To abolish that trade, would be to shut the gates of mercy on makind.*"

These changes in the code of morals adopted by society, by no means unsettle my belief in eternal and unchangeable principles of right and wrong; neither do they lead me to doubt that in all these cases men inwardly know better than they act. The slaveholder, when he manumits on his death-bed, thereby acknowledges that he has known he was doing wrong. Public opinion expresses what men *will* to do; not their inward *perceptions*. All kinds of crimes have been countenanced by public opinion, in some age or nation; but we cannot as easily show how far they were sustained by reason and conscience in each individual. I believe the lamp never goes out, though it may shine dimly through a foggy atmosphere.

This consideration should renew our zeal to purify public opinion; to let no act or word of ours help to corrupt it, in the slightest degree. How shall we fulfill this sacred trust, which each holds for the good of all? Not by calculating consequences; not by balancing evils; but by reverent obedience to our own highest convictions of individual duty.—L. M. C.

☞ In our last we stated that many colored people in Philadelphia, reformed from intemperance and other kindred vices, were very anxious for employment, where they might be out of the way of continued temptation. It is believed that they are really and sincerely reformed; and we do earnestly hope that some will listen to this call of humanity. Should any be disposed to inquire into the matter, they are referred to Dr. Bias, Robert Purvis, or Rev. D. A. Payne, of Philadelphia. These gentlemen write: "Most of those who have professed reformation, have adhered to their pledge with a faithfulness truly surprising, considering the unfavorable circumstances in which they are placed." Shall they not be aided in the struggle? Do not turn away coldly. The salvation even of one human soul, is a solemn consideration.

☞ The annual meeting of the Pennsylvania Society. This is to be held at Norristown, on the glorious 1st of August; a most appropriate time for anti-slavery anniversaries. Arrangements are made to make it a very interesting meeting, and it is expected the attendance will be large. We trust our friends will rally from all quarters.

☞ James C. Fuller requests us to state, that he never gave the American Society $25 for his "particular friend, Daniel Webster." *Five* dollars were anonymously presented in that way; but James C. Fuller had nothing to do with it; and whoever did it intended it as a practical joke, supposing that it would be so understood.

The Methodist Church.—We trust our readers will not pass over the account of the General Conference at Baltimore, on account of its length. It is well worth the reading; and taken in connection with another column, showing what the Methodist Church *was*, it is deeply instructive.

## Anti-Slavery Items.

First of August.—It seems to me that day should be set apart as a day of thanksgiving. It is the anniversary of one of the greatest triumphs of humanity—a triumph, the remembrance of which should ever encourage the friends of liberty, in our country to labor yet more abundantly to overthrow our own system of oppression. Whatsoever moral power has done, it may do again; and greater works may it do. Indeed, is it not moral power that is to pull down and cast away all that setteth itself up against God throughout the world? But men, Christian men, as they call themselves, are unbelievers in moral power. And it is by holding up to them continually its achievements, that we shall inspire their faith. How many there are in this country—men and women of kindly feelings—who start back from the proposal to give immediate emancipation to our enslaved brethren, because the immediate liberation of 2,500,000 seems, to their hood-winked eyesight, impracticable as well as hazardous! For this reason, it is expedient that we should keep before their view continually the glorious deed of the 1st of August, 1834.—*Samuel J. May.*

The "*White*" Constitution of Rhode Island.—We copy the following from the New-York Courier and Enquirer, a violent pro-slavery paper. Without intending it, it is, in fact, a most cutting sarcasm on that small State which makes such an uproar about Liberty and Equality; but where both the contending parties agree to deprive colored citizens of their civil rights. How valuable those citizens are, may be learned in part from the extract:

"The colored people of Rhode-Island deserve the good opinion and kind feelings of every citizen of the State, for their conduct during the recent troublous times in Providence. They promptly volunteered their services for any duty in which they might be useful in maintaining law and order. Upwards of one hundred of them organized themselves for the purpose of acting as a city guard to extinguish fires, and for the protection of property in case of their occurrence, while the citizens were absent on military duty. The fathers of these people were distinguished for their patriotism and bravery in the war of the revolution, and the Rhode Island colored regiment fought on one occasion until half their number were slain. There was not a regiment in the service which did more soldierly duty, or showed itself more devoutly patriotic."

Western Free Produce Association.—Its anniversary will be held at Green Plain, Clark county, Ohio, August 11th. It is expected that the meeting will be very large. The Ohio State Society passed a resolution recommending the general attendance of anti-slavery people.

Anti-Slavery in Haiti.—A large and highly respectable anti-slavery meeting was held at Porto Plata, on the 30th of March. Several animated and interesting speeches were made on the occasion. We extract the following from the remarks of Mr. Sydney Cross:

"Alas! for the general interests of humanity, in this enlightened age, that knowledge and power instead of being united in forwarding the grand and important work of man's regeneration, are leagued together in support of a system of oppression, which weakens the faculties, destroys the energies, and sinks into the lowest state of physical and moral degradation, about 3,000,000 of the great human family. Yes, this foul stain—this blot upon the escutcheon of America—falsely called the land of liberty and freedom—continues to exist. Slavery in its most hideous form pollutes the soil, and spreads its baneful influence, far and wide, over her territory. All-powerful prejudice obscures the judgment of the rulers, and causes them to reject the interposition of the advocates of freedom and of abolition.

To none should the success of abolition be more dear than to the children of Haiti. Descendants of a race, torn from their own country by the hands of violence and power, they have surmounted the evils of their previous condition by their courage and heroism in a sanguinary contest. The cause of abolition ought not to be the less prized by them, because different methods are used to accomplish the same ends; nor ought the situation of their brethren in bondage attract the less their sympathy, for the same reasons. Their cause, is in a measure, identified with our own. The success of abolition would undermine the mound of prejudice—would remove the obstacle in the way of commercial intercourse, which at present exists. Our citizens would no longer be incarcerated when they enter the States at present holding slaves—nor our travellers ignominiously turned away from places of public accommodation.

Mr. Cross sat down, amid loud and continued cheering; and shortly after, the celebrated ode, written by Mr. William Lloyd Garrison, "The hour of freedom, come it must," adapted to the tune of Creation, was led off by Mr. Griffin, with accompanying voices and instruments, which met with loud approval.

What Have the North to do with Slavery in the District of Columbia?—The following law prevails in the District of Columbia, the jails of which belong in part to the free States:

"If a *free* man of color should be apprehended as a *runaway*, he is *subjected to the payment* of all fees and rewards given by law for apprehending runaways; and upon failure to make such payment, is liable to be SOLD AS A SLAVE."

Judge Jay, in his "View of Slavery," proves that this law is acted on, by a letter of the Marshal of the District in 1829.

It appears from this letter, that from the 1st of January, 1826, to 1st January, 1828, there were committed to the Washington prison, as runaways, 101.

| | |
|---|---|
| Proved to be free, and discharged, | 15 |
| Unclaimed and sold for maintenance, and charges, and fees, | 5 |
| Proved to be slaves, and delivered to their masters, | 81 |
| | 101 |
| In 1828—Committed as runaways, 78. | |
| Proved to be free, | 11 |
| Unclaimed, or sold for jail fees, etc. | 1 |
| Delivered to their masters, | 66 |
| | 78 |

"The law of Maryland, in force in this District, directs that the balance of the sales of negroes (sold as runaways) *shall remain in the Marshal's hands* until the runaway is identified as the property of some master; thus the condemned becomes the property of the very judge who sentenced him to servitude, and who carries him into the market, there to make out of him as much money as he can."

Mr. Miner, in his speech in Congress, in 1829, made the following statement:

"In August, 1821, a black man was taken up, and imprisoned as a runaway. He was kept confined until October, 1822, four hundred and five days. In this time, vermin, disease, and misery had deprived him of the use of his limbs. He was rendered a cripple for life, and finally discharged, *as no one would buy him.*"

In full view of these facts, the House of Representatives, in February, 1826, passed a resolution that "Congress ought not to interfere *in any way* with slavery in the District of Columbia." And this resolution was voted for by 82 northern men.

## Congress.

The Veto.—The provisional tariff bill, for raising temporary supplies for the government, has been vetoed by President Tyler. As he was known to be hostile to the distribution act, a proviso had been inserted, that the operation of that act should be suspended. The veto message objected to the provisions of the bill, because it "did not suspend the operation of the compromise act of 1833, for a longer period than thirty days. It expressed the opinion that the duties necessary to be raised for an economical administration of the government, would exceed twenty per cent.; that these duties would be a sufficient protection to our domestic manufactures; that the sixth section of the distribution act provided for its own cessation of operation; and that public faith and public duty demanded a firm adherence to that law, which the temporary act proposes permanently to vitally alter, in violation of the compromise act of 1833, and the understanding of the members of the extra session, by which alone it became a law. He also expressed the opinion, that, if the proceeds of the public lands were suffered to flow into the treasury as anticipated by the distribution act itself, the resources and revenue of the country would be fully equal to the wants of the government."

This proceeding has produced great excitement and agitation in the Senate and the House. It is said the whig majorities are determined to prosecute the great tariff bill, now before the House, to another veto.

## THE ONE HUNDRED DOLLAR PLAN.

The following Resolution was unanimously passed at the late Annual Meeting:

**Resolved, That a "ONE HUNDRED DOLLAR" Subscription List be commenced, and that Individuals, Parties, Societies, and Towns, be earnestly requested to be parties thereto.**

In compliance with this resolution, we shall set apart a corner of the paper for the acknowledgment of these ONE HUNDRED DOLLAR RECEIPTS, distinct from the Treasurer's usual account.

44 A friend of liberty and humanity in Albany, N. Y. (by Abby Kelly.) $100

### TREASURER'S RECEIPTS

*For the week ending 7th month, (July) 5th.*

*For the Standard.*—The following persons have paid $2 each: Joseph Carpenter, New Rochelle; Susanna Marriott, Aurora, N. Y.; Phebe Ann Ward, Albany; Tappan Bailey, West Newbury, Mass.; Kendall and Drew, South Woodstock, Ct.; Jason Skinner, Harwinton, Ct.; Nathaniel Swasey, Bath, Me.; J. and E. Moore, Gardiner, Me.; Andrews & Hooker, do.; B. F. Perkins, esq. Augusta, Me.; Charles C. Hooker, Gardiner, Me.; Hon. Reuel Williams, do,; Cushman, Chandler & May, Winthrop, Me.; Mrs. Dea. Dole, Hallowell, Me.; John Morse, Canterbury, Ct.; John L. Hinckney, S. Coventry, Ct. The following persons paid $1: Benjamin Merrill, Georgetown, Mass.; B. F. Haskill, Cornwall, Vt.; S. G. Stinson, Bath, Me.; Jas. G. Donnell, Gardiner, Me.; Asa Smiley, Sidney, Me.; John Frye, Vassalboro, Me.; Amos Stickney, Esq. do. Dea. Gilbert Pullen, Augusta, Me. 50 cents; A. Dewing, Westminster, Ct. $1,67; Charles Mosely, Hampton, Ct. $1,67; Cleaveland and Pearl, do. 83 cents; Joseph Palmer, Canterbury, Ct. $1,66; George Spalding, do. $2,67; Hiram Waldo, Westminster, Ct. 71 cents; Hudson and Humphrey, Torringford, Ct. $1,67 John Smith, Flushing, L. I. $1,00.

*Donations.*—William R Hunt, Liberty, Me. $5; Charles H. Hunt, do. $1; Willaim H. Hunt, do. $1,50; Dea. E. Dale, Hallowell, Me. $3; Samuel Hooker, Gardiner, Me. $1; Miss H. Taber, do. $1; Miss L. H. Taber, do. $1; Job Monroe, Canterbury, Ct. $1; Anne Olcott, Manchester, Ct. $1; Caroline Weston, Boston, Mass. $4; Wendell and Ann Phillips, Boston, Mass. $100.

## GENERAL INTELLIGENCE.

### General Items.

*Matamoras, June 4, 1842.*

*The Mexican Army.*—This part of the country at present remains perfectly tranquil; the only political news of importance in this quarter, is the resignation of Arista, as commander-in-chief of the northern army, (he resigned the 28th ultimo.) His resignation was no doubt caused by the despotic arts of the present government, which are tending towards a dictatorship. Gen. Yaidro Reyes has been appointed to succeed Arista—a very weak man, and totally inadequate for the station. The great army of the north (including the troops here, 1,800 men) consists of about 5,000 men, rank and file, scattered over the villages of the Rio Grande. Of the 5,000 men, 2,000 are raw recruits, and there is no probability of Mexico being enabled to augment her army on this frontier; so you may judge if Texas has anything to fear from an invasion by Mexico. It is really laughable to see the false statements published in the New Orleans papers, about this great northern invading army, which has never yet exceeded 5,000 Mexican soldiers.—*New Orleans Courier.*

*Rhode Island.*—The threatened war has again passed over. The encampment of the suffrage army at Chepachet is broken up; and the spoils, consisting of tents, cannon, pikes, bullets, &c. captured and carried into Providence. Gov. Dorr fled into Connecticut, with forty or fifty of his men. The reward offered for him by Gov. King, is now increased to $5,000, if captured within three months. The excitement has been terrible; and at one time, it seemed impossible that bloodshed could be avoided. A Mr. Barker, of the Middleton volunteers, in a fit of insanity, occasioned by over excitement, shot his brother-in-law, Lieut. Gould. Martial law is still in force; patrols visit suspected places, and continue to seize arms and arrest persons. It is said a large portion of Dorr's troops were people from other States.

*Hail Storm.*—Western New-York has been visited by a destructive hail storm. The Rochester Post says:

"At Port Byron, Montezuma, Clyde and Lock Berlin, trees were prostrated, in many cases across the canal and towpath, requiring to be cut away before the boats could pass. Very large trees were twisted off by the roots. At Clyde the church lost 412 panes of glass by the hail, and all along the route great damage was sustained. Hail stones measuring from five to seven inches in circumference were picked up. The country above Buffalo was also visited by a very severe and destructive hailstorm.—Wheat fields especially sustained great damage."

Cornfields in that region are in a great measure prostrated. Owing to the violence of the shower the waters of the Mohawk rose with frightful rapidity, and swept away bridges, buildings, &c. in its resistless fury. At the town of Little Falls, the streets were full of floating barrels, boxes, pork, groceries, &c.; it was estimated that the citizens lost from 20 to $30,000 in one hour and a half.

## NOTICES.

NOTICE.—NATIONAL CONVENTION.

A committee of twenty-four was appointed by the colored citizens of Philadelphia, in public meeting assembled, August 23d, 1841, for the purpose of calling a convention of the colored people of these United States. The committee, in order to carry out the object of their appointment, have deemed it necessary to make their brethren at large acquainted with some of the many points, whereon they conceive it to be essential for us to meet, in a national capacity; hoping that our fellow-citizens generally will approve of one, or two, or all of the different points, and feel themselves morally and politically bound, by the ties of common proscription, of philanthropy to the living, and their responsibility to posterity, to urge upon each other the views of this committee, and the utility of meeting in general convention; to canvass our many deprivations, and give vent to our feelings, as men who feel oppression, and have the magnanimity to speak like men wishing to be free. Some of our views are,—

1st. It is essential that our whole people should understand the views of each other, relative to our determination of remaining within, or our remotest view of ever leaving, the jurisdiction of the United States.

If we are determined to remain in the country of our birth, it is our duty to implant the same in the minds of the rising generation, and leave our sentiments a legacy to our posterity. In view of which, it is incumbent upon us to continue to protest against every scheme of expatriation.

2d. We deem it essential that the important subjects of education, temperance and economy, should have our united action and support; that we ought to encourage agricultural pursuits, and the mechanical arts, among our people; and also the establishment of manual labor schools, wherever it may be practicable.

3d. We further deem it essential, that we should consider the propriety of petitioning Congress for a grant of public land, to be open for all who may settle upon it, for agricultural and other purposes.

4th. As the first section, of the fourth article, of the Constitution of the United States says, that "the people of each State shall have free ingress to and from any other State," the enjoyment of which we are denied—as our fathers have fought and died for the freedom of the country, and our people have never been backward, in rendering their services for its common good—we feel such treatment, and many others of a similar nature, as national grievances; and hold that we should speak of them in a national capacity.

Lastly. We believe that the colored population of the United States ought freely to express their sentiments, in regard to their rights and privileges, as freemen of this country.

Such are some of the prominent points, which we would recommend for the consideration of our brethren; hoping that they may see in them something worthy of support, and that all who feel an interest in their own welfare, and have the magnanimity to exert themselves for the common good, and for posterity, will show themselves worthy of noble daring, and speak out, urging the necessity of a national convention.

When, fellow-citizens, we look around, and view the immense number of our care-worn people, scattered over this spacious country, and contemplate that not one of the vast th

# Poetry.

From the Louisville Journal.

## THE GOLDEN RINGLET.

Here is a little golden tress
Of soft, unbraided hair,
The all that's left of loveliness,
That once was thought so fair;
And yet, though time hath dimmed its sheen,
Though all beside hath fled,
I hold it here, a link between
My spirit and the dead.

Yes, from this shining ringlet still
A mournful memory springs,
That melts my heart, and sends a thrill
Through all its trembling strings.
I think of her, the loved, the wept,
Upon whose forehead fair,
For eighteen years, like sunshine, slept
This golden curl of hair.

Oh, sunny trees! the joyous brow,
Where thou didst lightly wave
With all thy sister tresses, now
Lies cold within the grave.
That cheek is of its bloom bereft;
That eye no more is gay;
Of all her beauties thou art left,
A solitary ray.

Four years have passed, this very June,
Since last we fondly met—
Four years! and yet it seems too soon
To let the heart forget—
Too soon to let that lovely face
From our sad thoughts depart;
And to another give the place
She held within the heart.

Her memory still within my mind
Retains its sweetest power;
It is the perfume left behind,
To whisper of the flower.
Each blossom, that in moments gone
Bound up this sunny curl,
Recalls the form, the look, the tone
Of that enchanting girl.

Her step was like an April rain
O'er beds of violets flung;
Her voice the prelude to a strain,
Before the song is sung;
Her life, 'twas like a half-blown flower,
Closed ere the shades of even;
Her death the dawn, the blushing hour
That opes the gates of Heaven.

A single tress! how slight a thing
To sway such magic art,
And bid each soft remembrance spring
Like blossoms in the heart!
It leads me back to days of old—
To her I loved so long,
Whose locks outshone pellucid gold,
Whose lips o'erflowed with song.

Since then, I've heard a thousand lays
From lips as sweet as hers;
Yet when I strove to give them praise,
I only gave them tears.
I could not bear, amid the throng,
Where jest and laughter rung,
To hear another sing the song
That trembled on her tongue.

A single shining tress of hair
To bid such memories start!
But, tears are on its lustre—there
I lay it on my heart.
Oh! when in Death's cold arms I sink,
Who, then, with gentle care,
Will keep for me a dark brown link—
A ringlet of my hair?

From the New-York Tribune.

## OUR BESSIE.

BY W. H. BURLEIGH.

Oh, Bessie was a bonny girl
As ever happy mother kissed—
And when our Father called her home,
How sadly was she missed!
For grave or gay, or well or ill,
She had a thousand winning ways,
And mingled infant innocence
In all her tasks and plays.

How softly beamed her happy smile,
Which played around the sweetest mouth,
That ever fashioned infant-words—
The sunshine of the South,
Mellowed and soft, was in her eye,
And gleamed its brightness o'er her hair—
All creatures that had life, I ween,
Did her affections share.

Our Bessie had a loving heart;
No living girl could gentler be—
And 'twas her happiness to sit
Upon her father's knee;
And as he talked of heavenly things,'
And told of Him who made the light,
Her eye, uplit with spirit-beams,
Grew brighter and more bright.

With reverent voice she breathed her prayer,
With gentlest tones she sang her hymn—
And when she talked of heaven, our eyes
With tears of joy were dim—
Yet in our selfish grief we wept
When last her lips upon us smiled—
Oh, could we, when our Father called,
Detain the happy child?

Our home is poor, and cold our clime,
And misery mingles with our mirth—
'Twas meet our Bessie should depart
From such a weary earth!
Oh, she is safe!—no cloud can dim
The brightness of her ransomed soul;
No trials vex, no tempter lure
Her spirit from its goal!

We wrapt her in her snow-white shroud—
We smoothed again her sunny hair,
And crossed her hands upon her breast—
Oh! She was wondrous fair!
We kissed her cheek, and kissed her brow;
And if aright we read the smile
That lingered on her pallid lips,
It told of Heaven the while!

She lived—a radiant Presence, lent
To bless our hearts and glad our hearth—
She died—oh, bitter was the cup—
To wean us from the earth!
Dear God! Thy name be praised for her—
For sweetest memories of our child—
The angel called from earth to heaven
A spirit undefiled!

## TO THE SUN-DIAL,

Under the window of the Hall of the House of Reps. of the U. States.

BY JOHN QUINCY ADAMS.

Thou silent herald of time's ceaseless flight!
Say, could'st thou speak, what warning voice were thine?
Shade, who can'st only show how others shine!
Dark, sullen witness of resplendent light!
In day's broad glare, and when the noontide bright
Of laughing Fortune sheds the ray divine,
Thy ready favors cheer us—but decline
The clouds of morning and the gloom of night,
Yet are thy counsels faithful, just, and wise.
They bid us seize the moments as they pass—
Snatch the retrieveless sunbeam as it flies,
Nor lose one sand of life's revolving glass—
Aspiring still, with energy sublime,
By virtuous deeds to give Eternity to Time.

# Miscellany.

From the Reformed Drunkard.

## THE DRUNKARD'S WIFE.

The grey of morning was already dawning, when a miserable wretch turned into a dirty alley, and entering a low, ruinous door, groped through a narrow entry, and paused at the entrance of a room within. That degraded being had once been a wealthy man, respected by his neighbors, surrounded by friends. But alas! the social glass had first lured him to indulgence, and then to inebriety, until he was now a common drunkard.

The noise of his footsteps had been heard within; for the creaking door was timidly opened, and a pale, emaciated boy, about nine years old, stepped out on the landing, and asked, in mingled anxiety and dread,

"Is that you, father?"

"Yes, wet to the skin—curse it," said the man; "why aint you in bed and asleep, you brat?"

The little fellow shrunk back, at this coarse salutation; but still, though shaking with fear, he did not quit his station before the door.

"What are you standing there, gaping for?" said the wretch; "it's bad enough to hear a sick wife grumbling all day, without having you kept up at night to chime in, in the morning. Get to bed, you imp—do you hear?"

The little fellow did not answer—fear seemed to have deprived him of speech; but still holding on to the door-latch, with an imploring look, he stood right in the way by which his parent would have to enter the room.

"Aint you going to mind?" said the man, with an oath, breaking into fury; "give me the lamp, and go to bed, or I'll break every bone in your body."

"Oh, father! don't talk so loud," said the little fellow, bursting into tears; "you'll wake mother; she's been worse, all day, and has'n't had any sleep till now;" and as the man made an effort to snatch the candle, the boy, losing all personal fears, in anxiety for his sick mother, stood firmly across the drunkard's path, and said, "you mus'n't—you mus'n't go in."

"What does the brat mean?" broke out the inebriate, angrily; "this comes of leaving you to wait on your mother, till you learn to be as obstinate as a mule—will you disobey *me*?—take that, you imp;" and raising his hand, he struck the little sickly being to the floor, kicked aside his body, and strode into the dilapidated room.

It was truly a fitting place for the home of such a vagabond as he. The walls were low, covered with smoke, and seamed with a hundred cracks.—The chimney-piece had once been white, but was now of the greasy, lead color of age. The ceiling had lost most of the plaster; and the rain, soaking through, dripped with a monotonous tick upon the floor. A few broken chairs, a cracked looking-glass, a three-legged table, on which was a rimless cup, were in different parts of the room. On a rickety bed, lay the wife of his bosom, the once rich and beautiful Emily Languerre, who, through poverty, shame, and sickness, had still clung to the lover of her youth. Oh! woman! thy constancy the world cannot shake, nor shame, nor misery subdue. Friend after friend had deserted that ruined man; indignity after indignity had been heaped upon him, and deservedly; year by year, he had fallen lower and lower, in the sink of infamy; and yet, through every mishap, that sainted woman had clung to him—for he was the father of her boy, and the husband of her youth. It was a hard task for her to perform, but it was her duty; and when all the world deserted him, should she, too, leave him? She had borne much; but, alas! nature could endure no more. Health had fled from her cheeks, and her eyes were dim and sunken. She was in the last stage of consumption; but it was not that which was killing her—*she was dying of a broken heart!*

The noise made by her husband, awoke her from her troubled sleep, and she half started up in bed, the hectic fire streaming along her cheek, and a wild, fitful light, shooting into her sunken eyes. There was a faint, shadowy smile, lighting up her face; but it was as cold as moonlight upon snow. The sight might have moved a felon's bosom; but what can penetrate the seared and hardened heart of drunkenness? The man, besides, was in a passion.

"Blast it, woman," said the wretch, as he reeled into the room—"is this the way you receive me, after being out all day in the rain, to get something for your brat and you? Come, don't go to whimpering, I say"—but as his wife uttered a faint cry at his brutality, and fell senseless on the bed, he seemed to awaken to a partial sense of his condition. He reeled a step or two forward, put his hand up to his forehead, stared wildly around, and then, gazing almost vacantly upon her, continued, "but why—what's the matter?"

His poor wife lay like a corpse before him; but a low voice, from the other side of the bed, answered, and its tones quivered as they spoke:

"Oh! mother's dead!"

It was the voice of his son, who had stolen in, and was now sobbing violently, as he tried to raise her head in his little arms. He had been for weeks her only nurse, and had long since learned to act for himself. He bathed her temples, he chafed her limbs, he invoked her, wildly to awake.

"Dead!" said the man; and he was sobered at once; "dead! dead!" he continued, in a tone of horror that chilled the blood; and advancing to the bedside, with eyes starting from their sockets, he laid his hand upon her marble brow. "Then, oh, my God! I have murdered her! Emily! Emily! you are not dead!—say so—oh! speak and forgive your repentant husband!" and kneeling by the bedside, he chafed her white, thin hand, watering it with his hot tears, as he sobbed her name.

Their efforts, at length, partially restored her; and the first thing she saw, upon reviving, was her husband, weeping by her side, and calling her "Emily!" It was the first time he had done so for years. It stirred old memories in her heart, and called back the shadowy visions of years long past. She was back in their youthful days, before ruin had blasted her once noble husband, and when all was joyous and bright, as her own happy bosom. Wo, shame, poverty, desertion, even his brutal language, was forgotten; and she only thought of him as the lover of her youth. Oh! that moment of delight! She faintly threw her arms around his neck, and sobbed there for very joy.

"Can you forgive me, Emily? I have been a brute, a villain—oh! can you forgive me? I have sinned as man never sinned before, and against such an angel as you. Oh! God! annihilate me for my guilt."

"Charles," said the dying woman, in a tone so sweet and low, that it floated through the chamber, like the whisper of a disembodied spirit—"I forgive you, and may God forgive you, too; but, oh! do not embitter this last moment, by such an impious wish."

The man only sobbed in reply, but his frame shook, with the tempest of agony within him.

"Charles," at last continued the dying woman, "I have long wished for this moment, that I might say something to you about our little Henry."

"God forgive me for my wrongs to him, too," murmured the repentant man.

"I have much to say, and I have but little time to say it in—I feel that I shall never see another sun." A violent fit of coughing interrupted her.

"Oh, no, you must not, will not die;" sobbed her husband, as he supported her sinking frame; "you'll live to save your repentant husband. Oh! you will."

The tears gushed into her eyes, but she only shook her head. She laid her wan hand on his, and continued feebly—

"Night and day, for many a long year, have I prayed for this hour; and never, even in the darkest moment, have I doubted it would come; for I have felt that within me, which whispered that all had deserted you, and I had not; so, in the end, you would at last come back to your early feelings. Oh! would it had come sooner—some happiness then might have been mine again, in this world—but God's will be done. I am weak—I feel that I am failing fast—Henry, give me your hand."

The little boy silently placed it in hers—she kissed it, and then laying it within her husband's, continued,

"Here is our child—our only born—when I am gone, he will have none to take care of him but you; and, as you value a promise to a dying wife, keep, love, cherish him. Oh! remember that he is young and tender—it is the only thing, for which I would care to live;"—she paused, and struggled to subdue her feelings—"will you promise me, Charles?"

"I will, as there is a Maker over me, I will," sobbed the man; and the frail bed, against which he leaned, shook with his emotion.

"And you, Henry, will you obey your father, and be a good boy?—as you love your mother, child, you will."

"Oh, yes," sobbed the little fellow, flinging himself wildly on his mother's neck, "but, mother, what shall I do without you?—oh! don't die!"

"This is too hard," murmured the dying woman, drawing her child feebly to her. "Father, give me strength to endure it."

For a few minutes, all was still; and nothing broke the silence, but the sobs of the father and the boy, and the low, death-like tick of the rain, dripping through upon the floor. The child was the first to move. He seemed instinctively to feel, that giving way to his grief pained his mother; and gently disengaging himself from her, he hushed his sobs, and leaning on the bed, gazed anxiously into her face. Her eyes were closed, but her lips moved, as if in prayer.

"Henry, where are you?" faintly asked the dying mother.

The boy answered, in his low, mournful voice.

"Henry, Henry," she said, in a louder tone; and then, after a second, added, "poor babe, he don't hear me."

The little fellow looked up amazed. He knew not how the senses gradually fail the dying; he was perplexed; the tears coursed down his cheeks and his throat choked so, that he could not speak But he placed his hand in his mother's, and pressed it.

"Come nearer, my son—nearer—the candle wants snuffing—there, lay your face down by mine—Henry, love, I can't see—has the wind—blown—out—the light?"

The bewildered boy gazed wildly into his mother's face, but knew not what to say. He only pressed her hand again.

"Oh! God!" murdered the dying woman, her voice growing fainter—"*this is death*—Charles—Henry—Jesus—re—"

The child felt a quick, electric shiver, in the hand he clasped, and, looking up, saw that his mother had fallen back dead upon the pillow. He knew it all at once. He gave one shriek and fell senseless across her body.

That shriek aroused the drunkard. Starting up from his knees, he gazed wildly on the corpse. He could not endure the look of that still sainted face. He covered his face with his hands, and burst into an agony of tears.

Long years have passed since then, and that man is once more a useful member of society. But, oh! the fearful price at which his reformation was purchased.

From the Concord Republican.

## A RILL FROM THE TOWN PUMP.

BY NATHANIEL HAWTHORNE.

(Scene—*The corner of two principal streets. The* Town Pump *talking through its nose.*)

Noon, by the north clock! Noon, by the east! High noon, too, by these hot sunbeams, which fall, scarcely aslope, upon my head, and almost make the water bubble and smoke in the trough under my nose. Truly, we public characters have a tough time of it! And, among all the town officers, chosen at March meeting, where is he that sustains, for a single year, the burden of such manifold duties as are imposed, in perpetuity, upon the town-pump. The title of "town treasurer" is rightfully mine; as guardian of the best treasure the town has. The overseers of the poor ought to make me their chairman, since I provide bountifully for the pauper, without expense to him that pays taxes. I am at the head of the fire department, and one of the physicians of the board of health. As a keeper of the peace, all water-drinkers will confess me equal to the constable. I perform some of the duties of the town-clerk, by promulgating public notices, when they are posted on my front. To speak within bounds, I am the chief person of the municipality; and exhibit, moreover, an admirable pattern to my brother officers, by the cool, steady, upright, downright, and impartial discharge of my business; and the constancy with which I stand to my post. Summer or winter, nobody seeks me in vain; for, all day long, I am seen at the busiest corner, just above the market, stretching out my arm, to rich and poor alike; and at night, I hold a lantern over my head, both to show where I am, and keep people out of the gutters.

At this sultry noontide, I am cupbearer to the parched populace; for whose benefit an iron goblet is chained to my waist. Like a dram-seller on the mall, at muster-day, I cry aloud to all and sundry, in my plainest accents, and at the very tiptop of my voice. Here it is, gentlemen! Here is the good liquor! Walk up, walk up, gentlemen, walk up, walk up! Here is the superior stuff! Here is the unadulterated ale of father Adam—better than Cognac, Hollands, Jamaica, strong beer, or wine of any price; here it is, by the hogshead or the single glass, and not a cent to pay! Walk up, gentlemen, walk up, and help yourselves!

It were a pity, if all this outcry should draw no customers. Here they come. A hot day, gentlemen! Quaff, and away again, so as to keep yourselves in a nice cool sweat. You, my friend, will need another cupfull, to wash the dust out of your throat, if it be as thick there as it is on your cowhide shoes! I see that you have trudged half a score of miles to-day; and, like a wise man, have passed by the taverns, and stopped at the running brooks and well-curbs. Otherwise, betwixt heat without and fire within, you would have been burnt to a cinder, or melted down to nothing at all, in the fashion of a jelly-fish. Drink, and make room for that other fellow, who seeks my aid to quench the fiery fever of last night's potations, which he drained from no cup of mine. Welcome, most rubicund sir! You and I have been great strangers, hitherto; nor, to confess the truth, will my nose be anxious for a closer intimacy, till the fumes of your breath be a little less potent. Mercy on you, man! The water absolutely hisses down your red-hot gullet, and is converted quite to steam, in the miniature tophet, which you mistake for a stomach. Fill again, and tell me, on the word of an honest toper, did you ever, in cellar, tavern, or any kind of a dram-shop, spend the price of your children's food, for a swig half so delicious? Now, for the first time these ten years, you know the flavor of cold water. Good-by; and whenever you are thirsty, remember that I keep a constant supply, at the old stand. Who next? Oh, my little friend, you are let loose from school, and come hither to scrub your blooming face, and drown the memory of certain taps of the ferule, and other schoolboy troubles, in a draught from the town-pump. Take it, pure as the current of your young life. Take it, and may your heart and tongue never be scorched with a fiercer thirst than now! There, my dear child, put down the cup, and yield your place to this elderly gentleman, who treads so tenderly over the paving-stones, that I suspect he is afraid of breaking them. What! he limps by, without so much as thanking me, as if my hospitable offers were meant only for people who have no wine-cellars. Well, well, sir—no harm done, I hope! Go draw the cork, tip the decanter; but, when your great toe shall set you to roaring, it will be no affair of mine. If gentlemen love the pleasant titillation of the gout, it is all one to the town-pump. This thirsty dog, with his red tongue lolling out, does not scorn my hospitality, but stands on his hind legs, and laps eagerly out of the trough. See how lightly he capers away again! Jowler, did your worship ever have the gout?

Are you all satisfied? Then wipe your mouths, my good friends; and, while my spout has a moment's leisure, I will delight the town with a few historical reminiscences. In far antiquity, beneath a darksome shadow of venerable boughs, a spring bubbled out of the leaf-strewn earth, in the very spot where you now behold me, on the sunny pavement. The water was as bright and clear, and deemed as precious, as liquid diamonds. The Indian sagamores drank of it, from time immemorial, till the fatal deluge of the fire-water burst upon the red men, and swept their whole race away from the cold fountains. Endicott and his followers, came next, and often knelt down to drink, dipping their long beards in the spring. The richest goblet, then, was of birch bark. Governor Winthrop, after a journey afoot from Boston, drank here, out of the hollow of his hand. The elder Higginson here wet his palm, and laid it on the brow of the first town-born child. For many years, it was the watering-place, and, as it were, the washbowl of the vicinity—whither all decent folks resorted, to purify their visages, and gaze at them afterwards—at least, the pretty maidens did—in the mirror which it made. On Sabbath days, whenever a babe was to be baptized, the sexton filled his basin here, and placed it on the communion table of the humble meeting-house, which partly covered the site of yonder stately brick one. Thus, one generation after another was consecrated to Heaven by its waters, and cast their waxing and waning shadows into its glassy bosom, and vanished from the earth, as if mortal life were but a flitting image in a fountain. Finally, the fountain vanished also. Cellars were dug on all sides, and cart-loads of gravel flung upon its source, whence oozed a turbid stream, forming a mud-puddle, at the corner of two streets. In hot months, when its refreshment was most needed, the dust flew in clouds over the forgotten birthplace of the waters, now their grave. But, in the course of time, a town-pump was sunk into the source of the ancient spring; and when the first decayed, another took its place—and then another, and still another—till here stand I, gentlemen and ladies, to serve you with my iron goblet. Drink, and be refreshed! The water is as pure and cold as that which slaked the thirst of the red sagamore, beneath the aged boughs; though now the gem of the wilderness is treasured under these hot stones, where no shadow falls, but from the brick buildings. And, be it the moral of my story, that, as this wasted and long-lost fountain is known and prized again, so shall the virtues of cold water, too little valued since your father's days, be recognised by all.

## ECONOMY OF ASSOCIATION.

From Brisbane's Social Destiny of Man; a book in explanation of Fourier's famous system of association.

How has it happened, that the politicians of the day, so immersed in their minute calculations and economies, have not thought of developing these germs of social economy, and of extending, both to rural and city populations, some system of domestic association, examples of which we see scattered here and there in our present state of society? Could not some mechanism, in which landed and other property would be represented by stock, divided into shares, be discovered, that would induce three hundred farming families to form an association, in which every person would be paid according to the three following qualifications—Labor, Capital, Talent? No economist has directed his attention to this important problem: nevertheless, how great would be the profits, in case one vast granary or barn, well managed and overseen, could be substituted for our three hundred barns, exposed to rats, weevil, and fire!

As the problem is solved, we must not be stopped by apparent obstacles, but investigate the immensity of the economies of association in the smallest details.

Instead of a hundred milkmen, who lose a hundred days in the city, one or two would be substituted, with properly constructed vehicles for performing their work. Instead of a hundred farmers who go to market, and lose in the taverns and groceries of the city a hundred days, three or four to manage and oversee, with as many wagons, would take their place. Instead of three hundred kitchens, requiring three hundred fires, and wasting the time of three hundred women, one vast kitchen, with three fires for preparing the food of three different tables, at different prices, for the various classes of fortune, would be sufficient; ten women would perform the same function which now requires three hundred.

We are astonished, when we reflect upon the colossal profits which would result from these large associations. Take fuel alone, which has become so expensive; is it not evident, that for cooking and the warming of rooms, association would save seven-eighths of the wood, which our present system of incoherent and isolated households wastes and consumes?

The parallel is equally glaring, if we compare theoretically or in imagination, the cultivation of a domain in association, overseen like a single farm, with the same extent of country, cut up into little farms, and subjected to the caprice of three hundred families. Here one makes a meadow of a sloping piece of land, which nature destines to the vine; another sows wheat where grass should grow; a third, to avoid buying grain, clears a declivity which the rains will strip of its soil the following year; while a fourth and a fifth misapply the soil in some other way. The three hundred families lose their time and money in barricading themselves against each other, and in lawsuits about boundary lines and petty thefts; they all avoid works of general utility, which might be of advantage to disagreeable neighbors; and individual interest is everywhere brought into conflict with public good.

The civilized world talks of economy and system: what system does it see in this industrial incoherence, this anti-social confusion? How has it happened, that for thirty centuries, it has not been discovered, that association, and not cultivation carried on by isolated households, is the destiny of man; and that so long as he is ignorant of the theory of domestic association, he has not attained his destiny!

To appreciate this principle fully, we have only to reflect a moment on the extent of knowledge, which agriculture requires; and the impossibility, on the part of the farmer, of uniting a twentieth part of the means necessary to make a *perfect* agriculturist. To a large capital, he should add the knowledge scattered among a hundred scientific and practical men; and, even then, were he to die without a successor of equal talent, what he had done would go to decay, and his domain rapidly decline.

It is only in association, that a combination of capital and talent, as above supposed, is possible; association, consequently, is the only system, which the Creator could have calculated upon; for, presuming it to be applied to communities of about eighteen hundred inhabitants, there would be found among such a number of persons this mass of knowledge, which would be perpetuated by corporative transmission. A son does not inherit the acquirements of his father; but among a community of eighteen hundred persons, there would be found those apt at acquiring the talent and knowledge of skilful members, whom at some later period they would be called upon to replace. The more we discuss the question of association, the more we shall be convinced that civilized agriculture, carried on by separate families, with conflicting interests, is in complete opposition to the destiny of man; and that the great discovery to be made is the secret of associating large assemblies. Small masses do not admit of a perfect system of economies; nor is it possible thus to unite the various kinds of knowledge, which perfection in each branch of industry requires.

From Dr. Channing's last work.

## THE MORALS OF POLITICS.

Among the chief causes of the miseries of nations, is the divorce which has taken place between politics and morality; nor can we hope for better days until this breach be healed. Men, intrusted with government, have always been disposed to regard themselves as absolved from the laws of justice and humanity. Falsehoods and frauds are allowed them for their own country, or their party. To maintain themselves against their opponents, they may even involve nations in war; and the murders and robberies which follow this crime are not visited on their heads by human justice. In all times, government has been the grand robber, the grand murderer; and yet has escaped the deep reprobation which breaks forth against private guilt. Such profligacy pervades the sphere of political action, that the confidence of the people is well nigh withdrawn from political men; and a virtuous statesman is involved in the suspicions which his unprincipled associates have drawn upon his vocation. Public life is thought to release men not only from the obligations of justice, but from the restraints of good manners; and, accordingly, the debates of Congress are too often polluted by vulgar abuse, threats, and brawls. *So low is the standard of political life, that a man is smiled at for his simplicity, who talks of introducing religion into the conduct of public affairs.* Religion, it is thought, belongs to Sabbaths, and churches; and would be as much out of a place in cabinets, or halls of legislation, as a delicate lady on a field of battle. A stranger might be tempted to think that the sergeant-at-arms was stationed at the doors of legislative chambers, to forbid entrance to the everlasting law of God; and that nothing but man's impotence prevents the exclusion of Him, whose holy presence fills the universe.

Nothing is so needed as to revive in citizens and rulers, the conviction of the supremacy of the moral Christian law. Could this be done, the earth would cease to be, what in a measure it now is, the image of hell, and would begin to grow green again with the plants of Paradise. Religion, the only true guide of life, the guardian and inspirer of all virtues, should especially reign over the deliberations of governments, by which the weal and wo of nations, the solemn questions of peace and war, of life and death, are determined. On this account, every man who has studied human duty, human perfection, human happiness, has a right, and is bound to speak on matters of public concern, though his judgment may be contemned by hackneyed politicians. It seems, indeed, to be thought by some, that politics are mysteries which only the initiated must deal with. But in this country, they belong to the people. *Public questions are, and ought to be subjected to the moral judgment of the community.* They ought to be referred to the religion we profess.—Christianity was meant to be brought into actual life. The high and low, private and public men, are alike to bow before it. To remove any sphere of human action from its cognizance, is virtually to deny its divinity, and to absolve all men from its control.

The feeling of *individual responsibility* is very much lost in consequence of the excessive deference of the private man to the government under which he lives. On the subject of slavery in particular, the responsibility both at the North and South, is shifted very much from the individual to the State. *The private conscience is merged into the public.* What the government determines, the multitude of men are to apt to think right. We do not exercise our moral judgment, because it has been forestalled. We are members of a community, and this relation triumps over all others.

## ANECDOTES.

A Pun.—Miss Edgeworth was one evening busy writing beside her father, when a servant brought in the tea equipage. She measured the due spoonsful in a china cup, then turned boiling water into the teapot, she let it stand the time proper for infusion; put into other cups their cream and sugar, pouring thereon—what? In her literary abstraction she omitted to put in the hyson; so that the draught she now offered was very milk-and-waterish indeed. "Were you writing on Irish bulls, that you made such a mistake, Maria?" asked the sire. "No papa," she quickly replied, "'twas Irish *absent-tea-ism*.

Types of Conservatism.—All travellers concur in describing German beds to be too confined and small to suit persons of even modetate dimensions. Lady Chatterton relates a story of a man whose bed was so small that his legs always rested on a chair; and who being asked why he did not get a bedstead large enough, replied—"They have always been made that size; and I should not like to alter an old custom merely for my convenience."—The captain of a whale ship, in allusion to the severe climate; and various privations suffered by the inhabitants of Spitzbergen, told one of them that he sincerely pitied the miserable life to which he was condemned. "Miserable!" exclaimed the philosophic savage; "I have always a fish-bone through my nose, and plenty of train oil to drink; what more could I possibly desire?"—*New Monthly Magazine.*

The Very One.—A Frenchman who was exhibiting various sacred relics and other curiosities, produced among other things a sword, which he assured his visitors was "de sword dat Balaam had, wen he would kill the ass." A spectator remarked that Balaam had no sword, but only wished for one.—"Ver well, dis is de ver one he wish for."

Hindoo Anecdote.—A soldier went to a public writer, and requested him to write a letter for him. The scribe replied, "I cannot, I have something the matter with my foot." "Understand me," returned the soldier, "I do not want to send you anywhere." "I understand you perfectly well," said the other; "but when I write a letter for any one, I am always sent for to read it."—*Asiatic Journal.*

## FOR HOUSEKEEPERS AND FARMERS.

*Dumplings without Shortening.*—Boil a few potatoes; mash them well, and when they are cool enough, rub them thoroughly into the flour. Sprinkle in two or three teaspoonsful of salt, and stir in water, till it is soft enough to mould into crust. Apple or cherry dumplings thus made, are better, and more healthy than those shortened with fat.

*Very good Cake.*—One cup of butter; two cups of sugar, the lumps broken with a roller; four cups of flour; all these well rubbed together; then beat up four eggs, and add a cup full of milk; half a nutmeg grated in, or two teaspoonsful of ground cinnamon. Beat the ingredients well up together; turn into a well-greased pan, and bake full half an hour. It is almost sure to be light and good.

*How to have Cold Water.*—The Philadelphia Ledger says: "We can suggest a mode, within the reach of every person. Let the jar, pitcher or vessel used for water, be surrounded with one or more folds of coarse cotton, to be constantly wet. The evaporation of the water from this will carry off the heat from the water inside, and soon reduce it to the freezing point. In India, and other tropical regions, where ice cannot be procured, this practice is common. Let every mechanic or laborer have at his place of employment two pitchers thus provided, (with lids or covers,) the one to contain water for drinking, the other for evaporation; and he can always have a supply of cold water in warm weather. Any person can test this, by dipping his finger in the water, and holding it in the air, on a warm day. After doing this two or three times, he will find his finger uncomfortably cold.

*Mode of increasing the growth of Potatoes.*—The flowers being cut off as they appeared on the plants, the number of potatoes produced was much greater than where the blossoms had remained untouched. Early in October, the stems and leaves of the plants which had not borne flowers, were strong and green; the others yellow, and in a state of decay. The plants which had been stripped of flowers, produced (on the same space of ground) about four times the weight of large potatoes, very few small ones being found. Those on which the flowers and fruit had been left, produced but a small number of middling-sized potatoes, with a great number of little ones, from the size of a common filbert to that of a walnut.—*New Genesee Farmer.*

*Mosquito Bites.*—Dissolve sal soda (bleaching powder) in water, and with the tip of your finger apply it to the bite, letting it dry; the cure is complete. A teaspoonful of the solution is sufficient for a hundred bites.—*New-York Advertiser.*

*Brotherhood of Trades.*—The productions of all occupations are brought together at the Fair of the American Institute. You will see farmers, manufacturers, mechanics and artists, all mingling together, examining and talking, sometimes of cattle, then of manufactures, and again some curious machine excites their wonder. They learn what few (especially farmers) duly consider and realize, that there is a mutual dependence, among all occupations, each upon the other. We have frequently heard agricultural improvement derided—good *old* farming extolled. They had forgotten the old wooden mould-board *plough*, supplanted by the modern cast iron, that does not require half the power to move it through the ground; the old wooden *spade* and *shovel*, which occupied the place of the neat steel ones that now are used; the old three-tined *dung-fork*, which you could scarcely lift; and the awkward, heavy *hay-fork*, with which our forefathers tugged. Compare our neat, modern *hoes*, with those loaded with mud, used half a century ago. Look at our *corn-planters*, that plant, in a single hour, three acres. Look, we say, at only these few improvements, and then laugh at labor-saving improvements in agriculture, if you will. One man now does the work of six. And with the *horse-rake*, he will accomplish full as much in proportion. See the *seed-sowers*, with *harrows* attached, planting faster than you can count, and then tell me there is nothing in scientific farming. We say to the husbandman, away with your prejudices. There is no bound to improvement. Go to the fairs, and learn what is going on. Prove all, and select the best in machines, in cattle, in seeds, in everything. Take the best agricultural productions; buy the latest and most improved books; read, and make your boys read, and make them men—*thinking* men—an honor to your country and your race. This is the way to make farmers wealthy and respectable, and elevate them to the dignified station which their occupation entitles them to fill.—*N. Y. Tribune.*

## Miscellaneous Items.

*Temperance.*—There are said to be 1300 vessels in the United States marine, sailing on the total abstinence system; many of them bound on distant voyages round Cape Horn. These vessels do not carry any spirituous liquor, except such as is found in the medicine chest, classed with poisons, arsenic, prussic acid, &c.

*Temperance Monument.*—The people of Beauport, near Quebec, in Canada, have erected a column of the Corinthian order, 40 feet high, in commemoration of the great benefit produced in the parish by the spread of temperance.

Such a monument as this is a cheering sign that the world is making progress. How much wiser than the English monument to Nelson, or ours, at Bunker Hill!

*Temperance Governors.*—Chauncy F. Cleveland, of Connecticut; David R. Porter, of Pennsylvania; William H. Seward, of New-York; and John Fairfield, of Maine.

*Appropriate Name.*—The tee-totallers are styled Signers of the Declaration of Independence.

*The Crops.*—The prospects of the wheat harvest were never better, if ever before so good, in the Genesee Valley—renowned as this valley is for its excellent wheat. The uncommon coolness of the season is just right for wheat, though it causes some grumbling about other matters.

The accounts from all quarters concur in giving similar promise of an immense wheat harvest—west and south, as well as north. If there is starvation this fall, it won't be for scarcity of flour.—*Rochester Post.*

*Early Harvesting.*—The Cincinnati Message of the 21st ult. says, that the harvesting in the vicinity of that city is pretty well over. Barley was cut about ten days ago, and in ten more, the yellow wheat will be ready for the sickle. With large crops, delicious weather, and general health, what man will dare complain?

*Death abroad.*—Sir Robert Ker Porter, the celebrated traveller, died at St. Petersburgh, on the 3d of May, of apoplexy. He had on the morning of the same day written a letter to his brother, announcing his intention to return to England.

*Pork is Riz.*—A drove of hogs were carried into the air some twenty feet, by the blowing up of a steamboat, lately, in the Mississippi. What a spectacle that must have been.—*Boston Times.*

*Magnificent Fruit.*—The Duchess d'Angouleme Pear, a new French fruit, has recently come into bearing in this country. It weighs sometimes from sixteen to twenty ounces; and, when at maturity, is one of the most superb in appearance, being of nearly a golden yellow hue, with a fine, bright blush on the sunny side.

*Early.*—Ripe peaches, apples, and pears have been in the Charleston (S. C.) market for a fortnight.

*Burned to Death.*—Miss Emily Gaylord, aged about 14 years, at North Hadley, Mass. retired to her chamber on the 12th for the night. The lady with whom she lived hearing an unusual noise, went into her room, and found her standing upon the floor, enveloped in flames. She said that after getting ready to retire, she took a book and sat down upon the bed to read. She knew nothing more until she awoke and found her clothes on fire. She lived but about thirty-five hours.

*The way they proceed in New-York.*—As a train of cars were passing up Centre street, a lad named Owen Boyle, who had got on for a ride, in attempting to get off, missed his footing, and the hindermost car passed over his foot and hip, dreadfully smashing them. He was picked up and taken to the hospital, and but faint hopes are entertained of his life. A vast concourse of people immediately assembled on hearing of the accident, who dragged the driver from the car and beat him shamefully; and but for the timely interference of the police, would have assassinated him. No blame can be attributed to him, as the horses were on the walk at the time.

*Melancholy Accident.*—On Saturday morning, three boys, two brothers, sons of Mr. Rosecrans, of Bethlehem, and the other a son of M. Hallenbake, of Bethlehem, while bathing in the Norman's Kiln creek, near Albany, got in beyond their depth, and were drowned. All three went down together, clinging fast to each other, and rose no more!

*Murder.*—Mr. Jacobs, living in the neighborhood of Urbana, Illinois, not long since accused a neighbor named Shamlin of stealing a bee-hive. The accused, feeling indignant at the accusation thus brought, repaired to the place of his accuser, and beat him to death. Shamlin was then taken up and sent to prison for trial.

*Sleighing in June.*—The Harrisburg Reporter of Friday says—

We sat very comfortably before a blazing fire on the 12th of June, and for the half dozen days preceding that date. Frost covered the ground in this neighborhood on the 13th, which caused apprehension that the wheat had been injured, as it was just in bloom. This was further heightened by hearing sleigh-bells, and seeing a horse and sleigh pass our office as we wrote this paragraph! It is understood, however, that no damage to the crops has arisen from that or any other circumstance.


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